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The Canadian Jewish news

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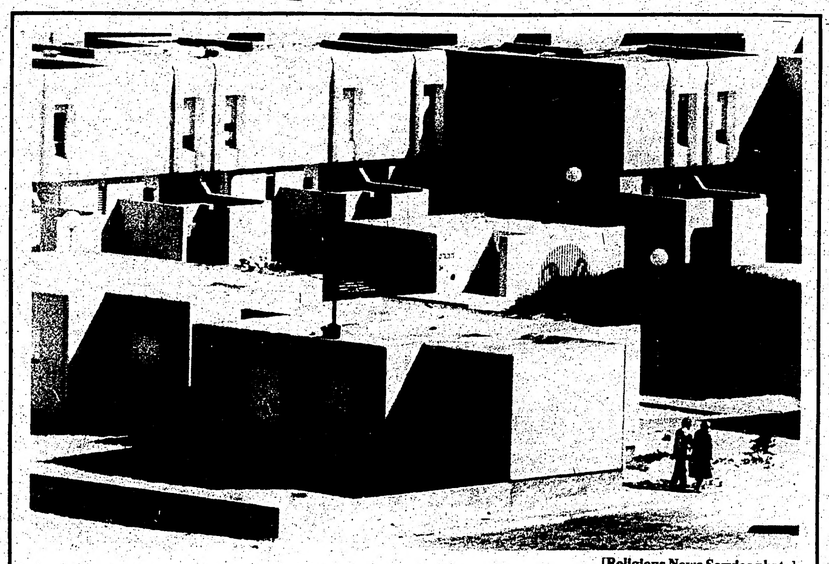

[Religious News Service photo]

A young couple strolls by apartment buildings in Yamit, shuttered in the face of the day's mounting heat. The town is now almost deserted, as April approaches.

Despite all the objections Yamit will be evacuated

By CARL ALPERT

YAMIT, in The Sinai —

Despite the fierce determination of many of the residents that they will not leave this desert city and the 12 neighboring settlements, the objective visitor must come to the mournful conclusion that Yamit, for all the hopes and dreams and ambitions that had been poured into it, is doomed. The authorities declare that when April 26 arrives all Israeli settlers will have been cleared from this Sinai area, and the Egyptians will take over, as solemnly specified in the Camp David agreement and ratified by the Knesset.

One has mixed feelings here, and obtains conflicting impressions. On the one hand, the wind is already blowing sand into the streets, and the desert is beginning to reclaim what used to be paved sidewalks. On the other hand, resolute residents are hard at work still planting crops which will be ready for harvest in May, insistent that they will be here to gather the fruits of ther labor.

Yamit is the showpiece and centre of the region, intended upon establishment in 1973 to become eventually a metropolis of 250,000 people. But the tragedy of the city is shared also by the farm colonies which surround it, bearing names like Talmei Yosef, Netiv Ha-Asarah, Dikla, Sadot, Holit and Sufa.

Today they are centres of human habitation — tomorrow, sand dunes again? Between them they had a population of about 4,500. Some have already left, abandoning their homes and lands. Others are packing. And many state boldly they will only be carried out dead from under the ruins of the houses which they have built.

The story lends itself to dramatic tragedy of the highest order, told in six stirring acts.

Act I. Yamit, the brainchild of Moshe Dayan, is to be a model city and port at the edge of the Sinai desert, built on the sand dunes as Tel Aviv had been built in its day. The area is planned, plots are staked out, and ambitious, hardworking people are invited to come as pioneers.

Act II. Beginning in 1973 they come, in their tens and then in their hundreds. Entire families leave their comfortable homes up north, or immigrants from abroad. They invest their meagre savings in new homes, in infant industries or commercial enterprises. They are hailed as heroes. The government, continuing to encourage them, helps out liberally.

Act III. The days of hardship are succeeded by days of achievement and intense personal satisfaction. Despite enormous difficulties they are indeed building the model city of their dreams. Thousands of visitors flock to see this new desert miracle, and many are tempted to remain. The personal fulfilment is complemented by the feeling that they are also contributing to the national security by developing this thriving region close to where the final border with Egypt will some day run. These are the halcyon days of 1977 and 1978.

Act IV. The bubble bursts in September, 1978, with the signing of the Camp David agreement, according to which the entire Yamit area is to be returned to Egyptian sovereignty on a date later fixed at April 26, 1982. There is a state of shock and disbelief.

Act V. The resistance. Offers of financial compensation induce some, their dreams blasted, to leave so that they can start anew elsewhere as soon as possible. Many have continued to remain and to act as if the evil decree will somehow be averted.

Penina Rogolsky, with babe in arms, tells us defiantly that she will have to be dragged out — and in that case she will be tempted to leave a bomb in the beautiful home which she and her husband built, so that it will not fall into Egyptian hands. June Leavitt has another, more simplistic view. "We will not have to leave," she says. "By our presence we can make things happen. We perform mitzvot here, and with God's help the policies will change before April 26."

Others insist that abandonment of Yamit would set a terrible precedent applying to other areas, and even to Jerusalem.

From all over Israel volunteers have come streaming into Yamit to occupy the homes and apartments left by the weak-hearted (the realists?) and to boost the morale of those who have remained. But as the deadline approaches the conflict blazes into a wild haggling match as to how much compensation should be paid for the great sacrifice.

Act VI. Will this be the final act? The Israel army will, long before the deadline, surround the area, shut off water and power, and begin with systematic evacuation of all who remain.

Women and children will leave first. There may be some scuffling, but as one resident told us bitterly: the soldiers are our own boys. How can we fight them? A black joke making the rounds now is to the effect that if the Israeli soldiers have any difficulties lifting the heavy refrigerators and washing machines which they are removing, the settlers will pitch in and help "our boys." The area to be handed over to Egypt must be unoccupied.

The Yamit tragedy has enormous political implications affecting the peace treaty with Egypt as well as the heartbreaking and tragical effects on human mind and spirit.

Will events, made by man or ordained from on high, alter what at the moment seems to be an inevitable cruel conclusion? How will Act VI end on April 26?

Religion on air probed

By BEVERLEY STERN

The issue of Canada's religious groups owning their own radio and TV stations will bring fire and brimstone to public hearings of the Canadian Radio-television and Telecommunications Commission opening on Jan. 26 in Hull Que.

Purpose of the CRTC hearings is to come up with a definitive policy on religious broadcasting in Canada. Among issues addressed — besides ownership — will be: (1) denominational balance of religious programming; (2) regulations to guard against questionable practices such as religious fund raising on programs; and (3) the role of cable TV in providing religious programming.

In a brief to the CRTC, the Canadian Jewish Congress outlines two major positions for the Jewish community: [1] a resounding and unequivocal NO to any ownership of TV or radio broadcasting stations by religious organizations; and [2] the regulation of religious programming to prohibit proselytization and fund raising. Both practices are deemed offensive by the CJC.

The brief was submitted by Rabbi Jordan Pearlson, national chairman of the CJC's community relations committee, and Rabbi Robert Sternberg, the staff professional in Montreal for CJC's religious affairs committee.

The CRTC hearings, which have already inspired over 1,300 briefs and letters, are expected to last a week.

The CRTC has been under pressure to grant religious groups their own station licenses, as in the United States. In that country, there are 30 religious TV stations, more than 1,000 religious radio stations and four religious networks.

Up until now, the CRTC has never granted a broadcasting licence to any religious denomination in Canada. Although two religious radio stations exist in Newfoundland, they were there before the province's entry into Confederation in 1949.

[Cont'd. on page 15]

Haig in Mideast: optimistic but little progress noted

By SHELDON KIRSHNER

Alexander Haig came, saw but did not conquer.

Visiting Israel and Egypt last week, in his first trip to the Middle East in nine months, the U.S. secretary of state discovered that the wheels of diplomacy grind slowly indeed.

Like his predecessors, Cyrus Vance and Edmund Muskie, Haig found out that the successful resolution of the autonomy talks will tax all his resources.

Haig, however, had no illusions. Although the purpose of his mission was to narrow the wide gap between Israel and Egypt over the scale of autonomy to be offered to the Palestinians, he was extremely cautious in his approach.

Saying he had gone to the region to explore the situation, Haig declared he had offered no concrete suggestions. He said he was "optimistic and hopeful despite the difficulties." And though he scoffed at the idea of "deadlines," Haig did stress the importance of making substantial progress before Israel completes its withdrawal from the Sinai in April.

To underline the urgency of the matter, Haig disclosed he would return to the area later this month.

All three parties — the Palestinians have boycotted and scorned the talks since they got under way in the spring of 1979 — want an agreement. The U.S. hopes to break the back of the Arab-Israeli dispute to normalize its relations with the Arabs. Egypt seeks to prove that it did not sign a bilateral accord with Israel. And Israel wants to ensure that its peace treaty with Egypt will not disintegrate after April.

And yet Israel and Egypt have failed to resolve the basic problems that lie in the heart of the autonomy negotiations.

In recent weeks, each side has issued statements which underscore these difficulties. Upon his arrival in Israel, Haig told reporters that "important progress" has been made until now. While this is true, neither Israel [illegible] have been able [illegible] the outstanding iss[illegible]

These revolve arou[illegible] powers that would [illegible] corded to a so-called in[illegible] dent Palestinian council[illegible] Israelis are prepared to grant moderate Palestinian leaders limited administrative authority without relinquishing military and political control over the West Bank and the Gaza Strip. The Egyptians argue that the Palestinians are entitled to legislative powers that could, they say, pave the way for a Palestinian state.

As 1982 dawned, Egypt's foreign minister, Kamal Hassan Ali, articulated this position. He said that the autonomy talks were "the natural prelude to the exercise [by the Palestinians] to their right to self-determination and the establishment of a state, whose natural site is the Jordan West Bank and Gaza."

Following Haig's visit to Cairo, the semi-official newspaper al-Ahram said that Egypt would not make any concessions "on the rights of others." The editor, whose appointment is subject to government approval, said that "the gap between Egypt and Israel's concepts of

[Cont'd. on page 15]

Record amount raised by Bonds

NEW YORK [JTA] —

The Israel Bond Organization produced a total of $432,958,900 in cash in 1981 for Israel's economic development, marking the seventh consecutive year in which its cash receipts have shown an increase over the previous [illegible] it was announced by [illegible]berg, general chair[illegible]

[illegible]32,958,900 in cash received by the end of December was the largest annual amount in the 30-year history of the Bond organization with the exception of the year of the Yom Kippur War [1973], he said.

Last year's receipts brought to more than $5.5 billion the funds channeled by Israel Bonds into Israel's development budget since 1951. Of this total more than $2.7 billion has been repaid by the State of Israel.

In 1980 the Israel Bond Organization's sales amounted to $421,961,000.

U.S. officials differentiating between Israel govt., people

By WOLF BLITZER

WASHINGTON —

In recent weeks, Israeli officials and other pro-Israeli political activists here have been aroused by what they fear may be an emerging and disturbing change in America's traditionally friendly attitude toward Israel.

Specifically, they are worried about two long-range trends. First, Israel is increasingly being lumped together with some of America's most antagonistic adversaries. Second, U.S. officials and other non-governmental Americans are publicly starting to differentiate between their support for "the people" of Israel versus "the government" of the State.

Even before Israel's decision to extend its law to the Golan Heights and Prime Minister Begin's subsequent verbal blast against the Reagan administration's policy in the Middle East, there were influential voices here in Washington comparing America's problems in dealing with Israel to its problems in dealing with America's more traditional opponents — such as Russia.

Thus, the former deputy director of the National Security Council, Lt.-Gen. Robert Schweitzer, during the height of the Saudi AWACS debate on Capitol Hill, included Israel in the same category as the Soviet Union and Libya in explaining why Congress should support the AWACS package.

Speaking at a public forum, Schweitzer pointed out that such "honorable and decent" leaders as British Prime Minister Margaret Thatcher, President Ronald Reagan and the late Egyptian President Anwar Sadat supported the sale. On the other hand, he said, those opposing it include Begin, Soviet President Leonid Brezhnev and Libyan strongman Muammar Qadaffi.

That's clearly not such nice company for a senior U.S. official to include the Prime Minister of a country which is supposedly a friend and ally.

Schweitzer's comments were hardly reported in the news media. Later, when he was forced to resign and return to the Pentagon because of other unrelated and unauthorized remarks attacking U.S. policy around the world, his slur against Begin was forgotten.

Now, New York Times columnist James Reston, who is extremely well-connected with the Washington power elite, has come up with a similar formulation, although clearly not as offensive. Writing on Jan. 6, Reston said that America's West European allies are becoming increasingly concerned that Reagan did not have the determination to take decisive action against Cuba, Poland, Moscow, China and Israel.

Again, that's not such pleasant company for Israel.

Also little noticed have been the voices in and out of the Reagan administration trying to differentiate between their overall support for Israel versus the government of Israel. In the long run, this second disturbing trend is possibly even more dangerous for Israel.

Secretary of Defense Caspar Weinberger, among senior administration officials, has been the most blunt in publicly making the distinction. Appearing on a television interview program on Dec. 20, Weinberger underlined his anger over Israel's Golan action by differentiating between the Israeli "government" and the Israeli "people."

"I think we have to differentiate between an open break with Israel and with the people of Israel," he said. "I think the basic commitment, the basic alliance of the United States and Israel is a strong one, a permanent one." He expressed hope that the current crisis might turn out to be "a temporary, very rough period."

Later during the interview, when he was asked about Israel's continuing assertion that it will never rescind the Golan law, Weinberger replied: "Well, governments change, people change, views change. Never is a very long time, and world opinion is something that can't be lightly disregarded. The unanimous resolution of the United Nations should not be lightly disregarded."

That Security Council resolution, of course, had called on Israel to rescind the Golan action. Israel has refused to comply.

[Cont'd. on page 15]

Double immersion students do well

By JANICE ARNOLD

MONTREAL —

A 6-year study of two Montreal area Jewish day schools by two McGill University psychology professors has found that students' English did not suffer in the long run despite receiving no instruction in that language in the early elementary grades.

Fred Genesee and Wallace Lambert are so positive about their findings that they recommend other minority groups consider following the Jewish day schools' approach as a means of instilling in their children a thorough knowledge of French and their ancestral language.

The schools under study were the Hebrew Foundation School in Dollard des Ormeaux and Solomon Schechter Academy. The study began in 1974 when the Hebrew Foundation School converted to a double immersion program, that is, instruction entirely in French and Hebrew, from kindergarten through grade 3, with English beginning only in grade 4.

Solomon Schechter had set up a similar double immersion program at its Kensington Ave. branch a couple of years earlier. English instruction however began in the third grade.

These double immersion programs were intriguing to the researchers who had done extensive studies of French immersion programs in the Protestant public schools. The Jewish schools' French/Hebrew immersion program provided a unique opportunity to find out how children from English-speaking homes would cope with beginning their formal education in, not one, but two "foreign" languages.

There were some fears among parents, especially in the early years of the programs, that the students would end up with an inadequate knowledge of all three languages.

Their competency in English, a battery of tests showed, was as good by grade 6, at least, when compared to children in the regular Solomon Schechter program who receive English right from kindergarten. The double immersion students also scored as well, or better, in French and Hebrew language tests.

Moreover, their general academic achievement, determined by mathematics tests, was well above average, and their scores were almost equal whether the test was given in French or English.

In kindergarten and grade 1, the test scores of the double immersion students in English were lower than those in the regular Jewish day school program but they were well within the average range and not failures, said Genesee.

[Cont'd. on page 15]

[Uzi Keren photo]

WISH WE WERE THERE

Severe winter weather plaguing North America and Europe is only something to read about in Israel, which has had particularly sunny weather in the past few weeks. Here, locals and tourists alike soak up sun at the Tel Aviv seaside.

Anti-semitic incidents increase

By ABRAHAM ARNOLD

WINNIPEG —

A jump in anti-semitic incidents here prompted about 100 Jewish parents and teachers to share their experiences and concerns at a recent gathering under auspices of B'nai B'rith's League for Human Rights.

The meeting was held at the Beth Israel Synagogue, in the city's north end, where, according to BB's Howard Ross, 21 out of the 23 incidents reported to his office took place in the past six months.

One mother told the meeting that her 8-year-old son, a pupil at Forest Park School, was beaten up by another youngster. The latter said to her son that his father had beaten up Jews in his own time and it was OK for him to do so now.

This youngster and others involved in Jew-beating attend a Sunday school where Jews are regularly described as "Christ-killers" who should "burn in hell," the meeting was told.

A young man said that his fellow teachers in a small town outside Winnipeg "tend to be anti-semitic." He said: "They consider it a compliment when they say to me, 'we find it hard to believe that you are Jewish.'"

He and others, both teachers and parents, called for the removal of Mordecai Richler's novel, The Apprenticeship of Duddy Kravitz, from the public school curriculum, charging that it is being used in the classroom to "ridicule the Jews" and to "rip off the image of the Jews."

Parents of students at Jefferson Junior High, Garden City Collegiate, West Kildonan Collegiate and other north end schools described incidents of harassment and taunting. The term "Jewboy" was often reported.

A shop teacher at Edmond Partridge High School allegedly told his Jewish students that "you kids don't do very well in this type of course." On another occasion, he is reported to have said: "You people usually have a lot of money. Can you cash a $20 bill?"

The BB office reported that cars of parents attending a parent-teacher night at the school in December were vandalized. The nearby garage of Rabbi Neal Rose, Beth Israel spiritual leader, was broken into that night and his car smeared with eggs.

Gerry Cohen, a school principal, urged the dispatch of a delegation to the Seven Oaks school board, which has jurisdiction over north end schools.

Representatives of the community leadership responded with a call for caution. David Cohen, a board member of the Jewish Community Council, called for a statistical comparison between incidents in this and previous years, to see if there really was an increase.

Manuel Pruchi, council community relations director, expressed doubts that all the incidents were anti-semitic. He called for "scientifically gathered information" to evaluate the situation.

Cohen's uncertainty was dispelled by one woman, who said that not only she, herself, but many of her non-Jewish friends experienced or heard of many more incidents lately. "There is a definite and clear increase in anti-semitic expression," she said.

Pruchi's call for a scientific study was angrily challenged by one man, who urged more constructive action.

Suggestions were made to share these experiences with the Mayor's Advisory Committee on Race Relations and with various elected officials.

More than the Jews persecuted by the Nazis

By RABBI W. GUNTHER PLAUT

What would you think if you read that recently an international convention was held at Bergen-Belsen concentration camp and that former Auschwitz inmate Simone Veil, speaker of the European Assembly, addressed the gathering? You would conclude that a Jewish organization had organized the meeting in order to keep alive the memory of the Holocaust. You would be wrong.

Rabbi Plaut

What would you think if you read that 13 people went on a hunger strike at the former Dachau concentration camp? No doubt you would conclude that 13 Jews wanted to call attention to some abiding injustice. Wrong again.

In both cases it was not Jews who met or demonstrated. It was members of another minority bitterly persecuted by the Nazis. They were Gypsies.

There are altogether some three million of them in the world today. Close to half a million were exterminated by the Nazis. The demonstrators called upon the West German government of today to acknowledge that the destruction of their people had racial motivations and that Gypsy survivors were therefore entitled to claim restitution just like other persecutees.

It behooves us as Jews to take an interest in the plight of this people who have chosen to live amongst the nations of the earth as an identifiable minority with their own language and culture. They share with us one common stance in history: they, like the Jews, have been made the scapegoats of the ills of the society amongst whom they live.

Scholars generally agree nowadays that the Gypsies came originally from India and that their language, called Romany, is related to Sanskrit. Why they left India is a matter of dispute. In their subsequent trek one group migrated toward Northern Africa and another to the heart of Europe. In time they reached every continent.

The term Gypsies is a mutilation of "Egyptians." The Gypsies themselves call each other "Romm," that is to say "man." They call people outside of their own group "gajos," which roughly means outsiders or barbarians. The treatment which they receive from others gave them ample reason to view the outside world in this fashion. It can be readily seen that in this respect their experiences is not unique.

The outside world, especially in Europe, continues to view Gypsies with the kind of prejudice which is so familiar to Jews. A recent article in a Cologne newspaper lists the most often found prejudices against them to be the following: they are dirty, crude, dishonest, alien, have swarthy complexions and black hair, are tramps and hawkers; they beg and steal, are work-shy, are social security scroungers, yet drive large cars and wear showy gold rings on each finger.

In point of fact, their main characteristic is that they are nomads or semi-nomads and have resolutely refused to be integrated into the culture of their host society. They have lived at its margins and have, by insisting on their identity, aroused the suspicion of others.

While they seem to have no written records, their oral tradition is very rich and their music has made an important impact. Scholars are now at work collecting these cultural treasures.

Canadian Jews know little about the Gypsies because in North America they are hardly in evidence. That was not so in Europe and those of us who grew up there most likely still have memories of their colorful dress and their wagon encampments at the edge of town. I recall distinctly that once an elder in my family warned me that if I did not behave the Gypsies would come at night and steal me. For some years I was beset by nightmares because of this imagined danger.

Jews ought to admire a people who insist on preserving their heritage. We should see in the Gypsies a group of fellow sufferers who at long last are attempting to have the history and meaning of their attempted destruction inscribed upon the anals of humanity.

A telling incident happened in Cannstadt near the German town of Stuttgart. The Gypsies had camped near the fair ground and the police cleared them out. According to a German newspaper, a Gypsy confronted the police and asked what difference there was between what was happening to them in Stuttgart today and the treatment meted out to them in Auschwitz a generation ago.

"Nowadays," a police officer commented, "you can choose your own gas."

International tug of war waged over Palestinian accused of murder

By SHELDON KIRSHNER

The trial of Ziad Abu Eain, the object of an international tug of war, has begun in Tel Aviv.

Eain, 23, is a Palestinian Arab from Ramallah, a town north of Jerusalem. Israel accuses him of murdering two Israelis and injuring 36 in May of 1979. The Israelis claim he planted a bomb in a garbage can in Tiberias while young Jews celebrated a religious festival.

Shortly after the incident, Eain went to visit his sister in Chicago. A Jordanian citizen, he flew to the U.S. via Jordan. A purported accomplice currently serving a long prison term implicated Eain. The accomplice later repudiated his testimony and insisted Eain was innocent.

Israel asked for his extradition, and the FBI arrested Eain in July of that year. Arab Americans took up his case, as did Arab ambassadors in Washington. The latter petitioned Secretary of State Alexander Haig, warning him that Eain's extradition would complicate the U.S.'s relationship with the Arab world.

Last month, Eain, whom the Israelis convicted of writing anti-Israel slogans on a wall in 1977, arrived in Israel with a police escort, having lost his 2½-year battle in American courts.

* * *

Israel's case against Eain was built on the confessions of one Jamil Yassin, a member of the PLO, whom the Israelis picked up for a series of bombings. Yassin told them that he had recruited Eain and persuaded him to plant the bomb.

Yassin was sentenced to life imprisonment, and Israel began to look for Eain. Meanwhile, Yassin recanted, saying Eain had nothing to do with the bombing.

In any event, Eain's lawyers challenged Yassin's confession. They argued it had been made after weeks in custody. They also produced 11 affidavits on their client's behalf. Friends and relatives swore he was in Ramallah, a 4-hour drive from Tiberias, on the day the bomb exploded.

A district court in Illinois refused to allow the affidavits to be admitted when it was decided that there was "probable cause" to believe Eain was guilty. Although 10 families offered $1 million as surety, Eain was not granted bail.

While Eain was in jail, his team of lawyers argued he could not be extradited because he was being charged with a political offense. Under Israel's 1963 extradition treaty with the U.S., political prisoners are exempt from extradition.

Arabs feared that Eain's extradition would set a precedent, making Palestinians in the U.S. subject to Israel's pressure.

The U.S. government, besieged by Arab protests, held to the view that the explosion of a bomb was not a political, but a terrorist, act.

Even the defense's own expert on international law, William Mallison, a professor at George Washington University, conceded that Eain was skating on thin ice. As he put it: "It is an act of terrorism for a citizen of one country to employ violence against an innocent civilian, even though the act is aimed at changing the political structure of a country by means of coercive strategy."

When he addressed an audience of lawyers three years earlier, Mallison stated: ". . . acts of terrorism whether committed by governmental forces, regular armed forces, by irregulars which are members of an organized resistance movement like the PLO or committed by individuals, are criminal acts, whether under the municipal law of most countries or under international law. I don't know any exception to that situation."

Because the state department did not sustain the Arab contention, Eain's lawyers took his case to the Supreme Court. The highest tribunal in the land, however, declined to hear it. The state department expressed satisfaction. "Our treaty with Israel and compelling law require a conclusion that Abu Eain be extradited," the then deputy secretary of state, William Clark, wrote. "I do not make any decision of Abu Eain's guilt or innocence. That determination can be made only by a trial court."

Ziad Abu Eain

Carl Gershman, a U.S. representative at the United Nations, rejected a Jordanian accusation that American courts had committed an "inexcusable travesty of justice."

Eain, he said to the Third Committee, "received a fully independent and impartial juidicial review . . . The United States magistrate, after hearing all the evidence . . . found him extraditable under the terms of the United States-Israel extradition treaty."

Asserting that Jordan's charges "are without any basis in law or in fact," Gershman said: "There can be no doubt that the defendant was adequately represented and accorded all due process rights guaranteed in such proceedings."

Despite Washington's careful explanation, the Arabs unleashed a verbal attack. The secretary-general of the Arab League branded the extradition as "an American crime," while the PLO threatened reprisals.

In mid-December, the UN General Assembly, over U.S. objections, adopted a resolution that "strongly deplores" Washington's extradition of Eain. The vote was 75-21, with three NATO members — France, Greece and Turkey — among 43 abstainers. Countries such as Britain and Holland joined the U.S. and Israel in voting against the resolution.

Eain's extradition caused rioting on the West Bank. At one refugee camp, youths demonstrated and stoned passing traffic. Troops detained about 30 of the protesters.

Felicia Langer, Eain's Israeli lawyer, claims that he has not admitted the crime and cannot be called a terrorist. His supporters in the U.S. feel that he will not get a fair trial. Israeli spokesmen counter by saying the U.S. would not have extradited Eain without the knowledge that his trial would be fair.

BB lodges to hold drive for members

TORONTO —

B'nai B'rith lodges across Canada will conduct a membership blitz campaign on Sunday morning, Jan. 24.

It is planned as the largest membership drive in the national organization's history, according to Conrad Shatner, membership chairman of B'nai B'rith Canada.

"We are looking forward to a record-breaking enrolment," he said.

Lodges in Halifax, Moncton, Cape Breton, London, Kitchener, Winnipeg, Calgary, Edmonton, Hamilton, Montreal, Ottawa and Toronto will be contacting prospective members locally and phoning their results to BB's national office, at 15 Hove St. in Toronto.

Prizes will be given for new members and sponsors.

Members of BB's board of governors are visiting the lodges to help prepare volunteers and to discuss the organization's national and international activities with prospective members.

More information is available from BB's membership department at the Toronto office, (416) 633-6224.

Quebec Jewish community documented with non-Jewish readers kept in mind

MONTREAL —

The new bibliography of Quebec Jews, published by the Institut quebecois de recherche sur la culture, will be enjoyed equally by the scholarly researcher as the individual hooked on Canadian Judaica trivia.

Researched by Canadian Jewish Congress archivists David Rome and Judith Nefsky, and Institut researcher Paule Obermeir, Les Juifs du Quebec: Bibliographie retrospective annotee, is a first of its kind.

In its 300 pages, this guide lists almost 1,700 pieces of written material which document the Jewish community's history and life in Quebec from 1759 to the present.

These materials besides books, include newspaper and magazine articles, university theses, organizational annual reports, briefs to government, copies of important speeches, position papers, and literary works.

The material is organized according to the historical period to which it pertains: 1759-1880 — the arrival of the first Jews in Lower Canada, many of them from Great Britain, and the birth of a community life; 1880-1915 — the first migration from Eastern Europe, not only swelling the community's ranks but bringing major changes to its nature; 1915-1945 — rapid development of the community, including its structures (according to the bibliography's authors, growing tensions can be seen between the community and greater society during this period); and, 1945-1981 — the arrival of new waves of Jewish immigrants from wartorn Europe and a new unity and determination on the part of the community to survive and prosper. This period also saw the arrival of the North African Jewish community.

Under these main headings fall sub-divisions listing immigration, economy, work and labor relations, education, health and social welfare, family and youth, cultural life, religion, and political questions — both local and the community's relations with Israel.

As the book was produced with the non-Jewish reader in mind, a fair amount of space is devoted to relations between the Jewish community and French Quebec. This section includes anti-semitic tracts by Adrien Arcand as well as more positive studies by non-Jewish researchers and journalists.

While the authors admit the bibliography is not exhaustive — and there are some obvious omissions — the book does represent an enormous achievement in bringing some order to the hundreds of bits and pieces that make up the history of a community and should pare many hours off a researcher's digs.

Most of the materials listed can be found in university, and the national libraries of Quebec and Canada, or the archives of the Jewish Public Library.

The annotations, providing short summaries of many of the entries, make the book interesting reading for anyone, and not just a dry, research handbook.

It is also attractive; the cover bears a painting by Quebec artist Sylvia Ary of a chassidic rabbi.

Above all, the bibliography, and the vast amount of materials it lists, is a testament to a fascinating community that hs been a significant force in Quebec society — a fact that the Institut quebecois de recherche sur la culture, a body sponsored by the National Assembly, obviously recognizes.

Copies of Les Juifs du Quebec: Bibliographie retrospective annotee can be ordered from the Institut, 93 rue St. Pierre, Quebec, Que. G1K 4A3.

— J.A.

Mother's arduous visit brings Scharansky story up to date

By BEVERLEY STERN

TORONTO —

Anatoly Scharansky's brother and mother recently visited him for the first time in 16 months at Chistopol Prison on the Volga River, 500 miles east of Moscow. Scharansky, a long-time Refusenik, has been in prison and labor camps since 1977.

Leonid, Anatoly's brother, described the visit to Genya Intrator, chairman of the Canadian Committee for Soviet Jewry, in a telephone conversation to Moscow on Jan. 7. He also told of events which had transpired over the last year.

Leonid related that the journey to the prison had been an arduous one for both him and his mother, Ida Milgrom, 75. Besides cancelled flights and delayed trains, Leonid and Mrs. Milgrom had to walk in minus 35 degrees Celsius weather for four hours to get to the prison.

The visit, which took place Jan. 4, lasted two hours. Speaking to Anatoly through a glass partition, Leonid said the time went too quickly and ended with a wrenching farewell. Although there were no interruptions during the converstaion, it was monitored by an official. Only personal topics can be discussed.

Scharansky was convicted in 1978 for treason, anti-Soviet activities and spying for the United States — charges that both he and the U.S. government have repeatedly denied. Scharansky was sentenced to three years in prison retroactive to his arrest in 1977, plus 10 years at hard labor camps. He was taken to the Perm labor camp in the Ural Mountains in April 1980.

On Nov. 4, Scharansky was transferred from Perm to Chistopol on the Volga River following a period of 33 days in the hospital. The hospitalization followed a brutal year of deprivation from November 1980 to November 1981 in which Scharansky spent a total of 185 days in the notorious punishment cell called "Kartzer."

Kartzer, where prisoners are fed meager rations only once every two days, has a maximum confinement period of to 15 days. Nevertheless, despite prison regulations, Scharansky, at one point, spent 75 consecutive days in Kartzer with three hours of interruptions every 15 days. On the days Scharansky fainted from hunger, guards would revive him but denied him food rations if food was forbidden on that day.

Scharansky's punishment in Kartzer was precipitated over a year ago by an incident during Chanukah of 1980. He protested to a guard after he was forbidden to light Chanukah candles. Subsequently, he was regularly incarcerated in the punishment cell primarily because he continued to ask for his prayer book which had been taken away from him after the Chanukah incident.

Last October, Sharansky was brought into prison court and charged on two counts: (1) adversely influencing other prisoners; and (2) refusal to admit guilt to original charges in 1977.

According to Leonid, the trial took five minutes. Scharansky was pronounced guilty and sentenced to three years change of regime, meaning a transfer to prison. This explains why Anatoly was taken to Chistopol.

Leonid told Intrator that although Anatoly was weak and fatigued he would never admit guilt to the original charges of treason and spying. In Chistopol, he is allowed to write one letter a month and receive two rubles for prison canteen provided he fills his work quota — which he is too weak to do, according to Leonid.

Intrator said both Leonid and his mother fear Anatoly's health is deteriorating seriously. The 33 days spent in the hospital recently attests to his weakened condition, they point out.

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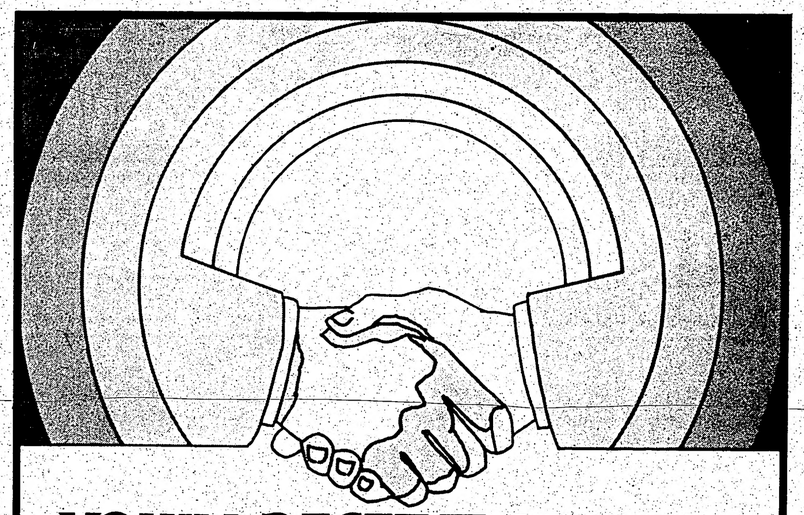

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M—T

Living Hala

By RABBI MOSES J. BUR

Question: In the prayer, Leshem Y is said before one puts the tefillen o the head, the closing lines seem asks Hashem to accept the perfor mitzvah "as if I observed it in all its its fine points, and the taryag [61 ments included in it. Amen, sela there be 613 mitzvos inside of just Isn't the total of all the mitzvos jus

You use a fine old prayer book books with English translation leave without bothering to translate them Tifereth David, used in many Or gogues, gives us the Hebrew translates everything in the prayer except these words.

Rabb

Ben Zion Bokser, who tells us in the introduction of his siddur, The Prayer Book (1967), xii, that when you translate words literally you get a literary distortion, and cites the Talmud Kiddushin, 49 A, to the effect that "He who translates a v has perpetrated a fraud," left Hebrew and Aramaic words, and translation.

One should suggest to him and to words and ideas, no matter how co be translated and made plain to he pray, to understand the richness of t

There are some mitzvos that are that they seem to have as much wei 613 commandments. For instance, i 9 A, we are told that "tzedakah out mitzvos."

There are some minhaggim or c are so significant, that he who brush will soon be ready to stand outside o Judaism. Saying Kaddish for 11 mo custom. The Torah does not comma to say Kaddish for 11 months follow of a parent. Neither do the Sages c demand it. So it is only a custom. But a man is he who forgets this tri devotion?

In this vein, one could interpret being a statement on the supreme tefillen. A man who does not practic will let the whole of the 613 comma away from him. If he cannot take fiv from his work or his play, when and find the time to spend on mitzvos consuming?

But, that is not the right inte remains for one of the great m Halacha, the Ateres Zekenim, gloss Aruch, O. H. chapter 25, to explai

He cites the Zohar to the effe putting on tefillen, one must ha intention, and know what one is doi put on the shel rosh, the Zohar asks it, and note the Hebrew letter "shin" of it. One of these letters has three h other has four heads. In this it is diff letters you studied in cheder.

The letter shin has the numerical When you have two such letters on y you already have the number 600, getting closer to the number which total of all the mitzvos, the numb from the numerical value of these letters, when you put the two let they spell the word "shesh," which now your total is 606.

Now count, the three heads on one and the four heads on the other lette seven. Well, 606 plus 7 gives you 6 mitzvah alone you have the cou mitzvos.

Some of the boys who stoppe tefillen right after bar mitzvah mus all this. They figure that having put just once, they already have 613 having that much or even more they the rest of their lives. But, don't re fellows. This is an inflationary age a put aside a vast amount before you

New Bank

JERUSALEM [JCNS] —

The Israeli cabinet has appointed Dr. Moshe Mandelbaum as governor of the Bank of Israel. He succeeds Arnon Gafni.

Mandelbaum belongs to the Nati Party, n governing ni, an a former La has clash Jacob Ar

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Friends of the Army Welfare Soci Chanukah treat here, to soldiers on

...ear waged ...d of murder

Ziad Abu Eain

Despite Washington's careful explanation, the Arabs unleashed a verbal attack. The secretary-general of the Arab League branded the extradition as "an American crime," while the PLO threatened reprisals.

In mid-December, the UN General Assembly, over U.S. objections, adopted a resolution that "strongly deplores" Washington's extradition of Eain. The vote was 75-21, with three NATO members — France, Greece and Turkey — among 43 abstainers. Countries such as Britain and Holland joined the U.S. and Israel in voting against the resolution.

Eain's extradition caused rioting on the West Bank. At one refugee camp, youths demonstrated and stoned passing traffic. Troops detained about 30 of the protesters.

Felicia Langer, Eain's Israeli lawyer, claims that he has not admitted the crime and cannot be called a terrorist. His supporters in the U.S. feel that he will not get a fair trial. Israeli spokesmen counter by saying the U.S. would not have extradited Eain without the knowledge that his trial would be fair.

made only by a trial court."

Carl Gershman, a U.S. representative at the United Nations, rejected a Jordanian accusation that American courts had committed an "inexcusable travesty of justice."

Eain, he said to the Third Committee, "received a fully independent and impartial juidicial review . . . The United States magistrate, after hearing all the evidence . . . found him extraditable under the terms of the United States-Israel extradition treaty."

Asserting that Jordan's charges "are without any basis in law or in fact," Gershman said: "There can be no doubt that the defendant was adequately represented and accorded all due process rights guaranteed in such proceedings."

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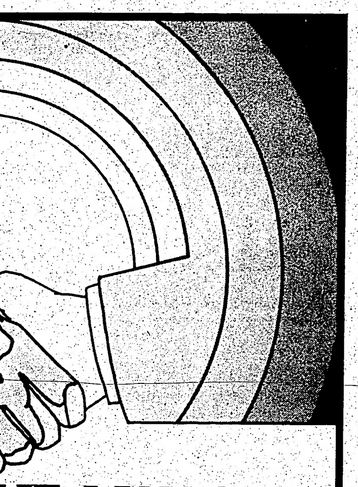

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Living Halacha

By RABBI MOSES J. BURAK

Question: In the prayer, Lesbem Yichud, which is said before one puts the tefillen on the arm and the head, the closing lines seem strange. One asks Hashem to accept the performance of this mitzvah "as if I observed it in all its details, in all its fine points, and the taryag [613] commandments included in it. Amen, selah." How can there be 613 mitzvos inside of just one mitzvah? Isn't the total of all the mitzvos just 613?

You use a fine old prayer book. Many of the books with English translation leave these words without bothering to translate them. The Siddur, Tifereth David, used in many Orthodox synagogues, gives us the Hebrew words, but translates everything in the prayer except these words.

Rabbi Burak

Ben Zion Bokser, who tells us in the introduction of his siddur, The Prayer Book (1967), xii, that when you translate words literally you get a literary distortion, and cites the Talmud Kiddushin, 49 A, to the effect that "He who translates a verse literally, has perpetrated a fraud," left out both the Hebrew and Aramaic words, and their English translation.

One should suggest to him and to all others that words and ideas, no matter how complex, should be translated and made plain to help those who pray, to understand the richness of their heritage.

There are some mitzvos that are so important that they seem to have as much weight as all the 613 commandments. For instance, in Baba Basra 9 A, we are told that "tzedakah outweighs all the mitzvos."

There are some minhaggim or customs which are so significant, that he who brushes them aside will soon be ready to stand outside of the world of Judaism. Saying Kaddish for 11 months is such a custom. The Torah does not command a mourner to say Kaddish for 11 months following the death of a parent. Neither do the Sages of the Talmud demand it. So it is only a custom. But, what kind of a man is he who forgets this tribute of filial devotion?

In this vein, one could interpret the prayer as being a statement on the supreme importance of tefillen. A man who does not practice this mitzvah will let the whole of the 613 commandments slide away from him. If he cannot take five minutes off, from his work or his play, when and where will he find the time to spend on mitzvos that are time consuming?

But, that is not the right interpretation. It remains for one of the great masters of the Halacha, the Ateres Zekenim, gloss 2, on Shulchan Aruch, O. H. chapter 25, to explain it to us.

He cites the Zohar to the effect that when putting on tefillen, one must have kawanna, intention, and know what one is doing. When you put on the shel rosh, the Zohar asks you to look at it, and note the Hebrew letter "shin" on two sides of it. One of these letters has three heads, but the other has four heads. In this it is different from the letters you studied in cheder.

The letter shin has the numerical value of 300. When you have two such letters on your shel rosh, you already have the number 600. Now you are getting closer to the number which is the grand total of all the mitzvos, the number 613. Aside from the numerical value of these two separate letters, when you put the two letters together, they spell the word "shesh," which means six. So, now your total is 606.

Now count, the three heads on one of the letters, and the four heads on the other letter, and you get seven. Well, 606 plus 7 gives you 613. So, in this mitzvah alone you have the count of all the mitzvos.

Some of the boys who stopped putting on tefillen right after bar mitzvah must have known all this. They figure that having put on the tefillen just once, they already have 613 mitzvos, and having that much or even more they can retire for the rest of their lives. But, don't retire too soon, fellows. This is an inflationary age and you need to put aside a vast amount before you can retire.

Ontario cabinet divided on the matter

Public funding of day schools still in future

By BEVERLEY STERN

TORONTO —

Public funding of Jewish day schools and other private schools is still a long way in the future, despite optimism felt last summer that government aid was imminent, says a key educational consultant in the Jewish community.

Mel Shipman told a recent Canadian Jewish Congress regional meeting that, "although it was thought that a shift in Ontario's traditional resistance to public funding seemed to be occurring, the battle to change the political climate is still before us."

Shipman is co-chairman and advisor to a joint committee of Toronto Jewish Congress and CJC Ontario set up last September. The committee, chaired also by Lionel Schipper, aims to prepare a strong case for public funding and also, to co-operate with the private and independent school sector in this campaign.

Shipman, a former chairman of the North York Board of Education, referred to press reports emanating from a private meeting of Conservative MPPs and cabinet ministers last summer which gave the impression that the government had a favorable attitude towards public funding.

Since that caucus meeting, however, hard resistance from the educational establishment in the public school sector and messages conveyed by government officials indicate the government is backtracking, he said.

Shipman described Premier William Davis as "friendly but cautious" and the cabinet as "divided" on the matter.

He noted that the firm opposition to public funding to private school expressed on a recent TV talk show by Bette Stephenson, minister of education, shows how politically contentious an issue public funding still is.

He said his committee is in the process of arranging a direct meeting with officials from the premier's office and the ministry of education in February. The committee is working on documents which will provide a detailed rationale for public funding as well as a plan for implementation.

The committee also expects to present a report on a recent 9-day trip to Alberta and British Columbia by its two co-chairmen. Purpose of the trip was to investigate the effects of public funding programs in those provinces. British Columbia started its funding of private schools in the fall of 1977 and Alberta in 1971.

Altogether, six provincial governments out of 10 in Canada fund the private and independent school sector.

Although a formal report of the trip out West is still pending, Shipman said he is satisfied with the feasability of government assistance programs. He conceded problems exist, but on the whole, "everything else is exceptionally positive."

Shipman said the trip convinced him that the reasons parents send their children to private schools are manifold, and most important, public funding does not precipitate a mass exodus of students from the public schools into the private.

Among the facts Shipman cites:

• In Ontario, where there is no public funding, about 3½% of children go to private schools. In B.C., where there is funding, fewer than 2% go.

• The fastest growing independent school sector in B.C. are the fundamentalist groups — which decline funding money from the government for their schools which are located across the province.

• Government funding does not eliminate tuition fees in the private schools. In Calgary, for example, Jewish schools get 65% of their expenses paid through public funding, the rest from tuition fees.

"The fear that public funding will seriously "fragment" the public school system is a phoney issue," Shipman maintained. "Funding is clearly not the big variable."

He referred also to the fact that both Montreal and Toronto have about 6,000 students each enrolled in their Jewish day schools. But while Montreal is generously subsidized, Toronto Jewish schools are not.

Shipman commented that funding in Western provinces has resulted in higher salaries to teachers. In British Columbia, prior to public funding, Catholic teachers had annual salaries of $7,000. Those same teachers, after funding, received $15,000.

He observed that public school teachers show no interest in recruiting or organizing teachers from the private school sector. Private school teachers, traditionally, have set up separate federations from those in the public domain.

The joint committee of TJC and CJC Ontario will endeavor to enter into more dialogue with teachers, administrators and trustees in the public sector, Shipman said.

A recent Toronto Star poll indicates that government aid is opposed by a margin of 65 to 35. Such a ratio offers a solid support base from which to reach out further to local MPPs, government officials as well as the public school teaching establishment, Shipman said.

28% of card-carrying Zionists feel the movement is waning

By JANICE ARNOLD

MONTREAL —

Is Zionism dying?

Apparently almost 30% of some 720 card-carrying Zionists in Canada who responded to an informal survey conducted by the Labor Zionist Alliance of Canada think so.

To the statement "I think that Zionism is dying," 72% of respondents said no, 28% yes.

Everyone who answered the survey agreed with the statement, "I think that Israel needs organized Zionism," but few appeared ready to revive the expiring ideology with hard cash, or at least not too much of it.

Asked if they would be prepared to contribute towards covering the cost of a "new Zionist program" in Canada, one-third either said no or skipped the question, 24% said they were willing to contribute 50 cents a week, 34% said $1, and only 8%, $2.

The survey was sent out to 1,200 affiliated Zionists most of them Labor Zionists, through the LZA newsletter Briefacts.

"At 60%, the response to our questionnaire was absolutely overwhelming," said LZA director and Briefacts editor Joe Baumholz. "It was over four times the expected statistical response." Replies came literally from centres from Halifax to Vancouver. Sixty percent of the respondents gave their age as over 50. Response to the survey was entirely voluntary.

Another interesting response was to the statement, "It is permissible for Diaspora Jews to criticize the Israeli government." Slightly over 60% agreed, but 8% added the qualifier "not in public."

Other questions in the survey revealed over half of respondents felt Zionist organizations should not concentrate on raising money; 32% believe Zionists should not focus on aliya (52% said yes, 16% didn't know); and 56% think Zionists should place more attention on Diaspora needs.

One one point, almost all respondents were agreed — there should be more Zionist public information meetings.

"The purpose of the survey was to try to find out where the Zionist movement should be going. It's obvious from the replies that a lot of people are really worried about the future of Zionism," said Baumholz. "Perhaps the most telling comment by a respondent was that Zionsim is 'diminishing.' It may not be dying in the hearts of our respondents but the 28% certainly realize that something is wrong."

One question many respondents appeared unable to make a choice on was whether Israel should encourage more ideological rather than financial support. Over 70% put equal emphasis on the two; the great majority of the other answers were in favor of Israel's giving more encouragement to ideological support.

Suggestions respondents added for breathing new life into Zionism included reaching the younger generation, reconsidering political divisiveness in the Diaspora, and more emphasis on local social and political actions.

Goren fuels Danish uproar

COPENHAGEN [JCNS] — Most of Denmark's 8,000-member Jewish community has reacted with anger to a telegram from Rabbi Shlomo Goren, the Ashkenazi Chief Rabbi of Israel, stating that the Israeli Chief Rabbinate did not recognize Rabbi Bent Melchior, the Chief Rabbi of Denmark, as an Orthodox rabbi.

Rabbi Goren based this non-recognition on a decision of his predecessor, the late Rabbi I. J. Unterman (in 1972), but the 20-member Board of Deputies, the Danish community's consultative commission, issued a sharp protest that Rabbi Melchior had been authorized to minister as an Orthodox rabbi by Sir Israel Brodie, the late Chief Rabbi in Britain, and by other Jewish scholars.

"This authorization," the board stated, "was based on a personal knowledge of Rabbi Melchior's qualifications and attitudes. We see no reason to question the validity of Sir Israel's authorization and declare once more our full confidence in Rabbi Melchior's discharge of his office. . . .

"We have learned with the greatest surprise that Rabbi Goren has found the opportunity to be drawn into the quarrel in our community, all the more so because the quarrel until now did not involve religious differences.

"Naturally, surprise is aroused when the Chief Rabbi of Israel gives support to one party in the quarrel which only represents a small percentage of the community's members, without any request for information from the other party and without notifying our Chief Rabbi."

Rabbi Goren's telegram was sent in reply to an approach by Finn Rudaizky and Erik Guttermann, the president and vice-president of the 5-member Board of Representatives, the community's top authority, which refused to resign at the demand of the Board of Deputies last May.

The dispute between the two bodies came to a head after the Board of Representatives refused to cancel its dismissal of Rabbi Melchior effective in May, 1982, on the ground that he had taken part in the shooting of a television film about Judaism in Denmark, and had not asked for approval before it was shown.

The dispute has caused chaos in the community's affairs with many members refusing to pay their communal taxes. This matter has been referred to the Copenhagen civic authorities by a chartered accountant and the interior ministry has been called in.

New Bank of Israel head

JERUSALEM [JCNS] —

The Israeli cabinet has appointed Dr. Moshe Mandelbaum as governor of the Bank of Israel. He succeeds Arnon Gafni.

Mandelbaum belongs to the National Religious Party, members of the governing coalition. Gafni, an appointee of the former Labor government, has clashed strongly with Jacob Aridor, the finance minister, who had objected to his disseminating pessimistic evaluation and reports.

The Bank of Israel is responsible for the conduct of the economy

DOUGHNUT BREAK [IPPA photo]

Friends of the Army Welfare Society in Israel recently brought thousands of doughnuts, a traditional Chanukah treat here, to soldiers on the Golan Heights. They were well received.

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EDITORIAL COMMENT

Judaism's three branches

Community rivalry

The end of the year is a favorite time for Jewish religious fellowships to meet and develop policy for the new year. Those organizational voices representing the three branches of modern Jewish life do not, however speak to each other.

From Kiamesha Lake in New York state comes the interesting news that the United Synagogue of America, the Conservative association, will involve its individual congregational members in the Zionism movement through an affiliation arrangement.

Members of Conservative synagogues, unless they opt out, will automatically be considered members of the World Zionist Organization. Architects of the new membership plan feel that Conservative Jews "would broaden the opportunities to present our religious point of view to the people of Israel."

Meanwhile in Boston the Union of American Hebrew Congregations endorsed an outreach campaign to spread the message of Judaism to non-Jewish partners in mixed marriages and "to persons of no religious preference."

Rabbi Alexander Schindler called on Reform congregations to "become champions of Judaism by taking affirmative action to make Judaism available to those within our midst and to the unchurched across America."

The shrillest alarums were sounded, however, at the annual conclave of the Agudath Israel at Port Chester, also in New York state.

There, Rabbi Moshe Sherer, president of the organization, launched an attack against the fraudulent and synthetic (read Conservative and Reform) forms of Judaism that were poisoning the religious potential of the Jewish people.

The rabbi weighed in especially against the new belligerency being displayed by Reform and Conservative Jews on account of Orthodoxy's insistence that Halacha be accepted in Israel in key areas now under jurisdictional dispute.

Rabbi Sherer was especially vehement in denouncing Conservative and Reform Jews who are "seeking to influence Jewish federations . . . to use the club of implied withholding of financial aid . . . to beat the Israeli government to accept the concept of pluralism in the Holy Land."

Paradoxical as it might sound, the cause of Torah and Jewry might be enhanced if the press ignored the goings on at the conferences of various rabbinic and synagogue groups. The display of intra community rivalry is not a spectacle to enhance one's respect for the spiritual dimensions in Judaism.

Happy 50th birthday!

The venerable Jerusalem Post is celebrating its 50th anniversary and we are pleased to take note of this happy event.

In 1932 when its immediate ancestor, The Palestine Post was started, the Jewish state was still in the distant future. Nazism a dreaded prospect for Germany.

When the paper initiated its first press run, readers in the mandated territory of Palestine gobbled it up. There was a broad constituency ready for an English-language journal. It included thousands of British soldiers, administrators and civil service personnel. Christians, members of the various foreign colonies in Palestine, also welcomed the appearance of the Palestine Post.

A considerable number of Jews in the Yishuv read the Post as well. The paper, through its international coverage, linked Palestine with the rest of the world during a tumultuous period in history.

The founder of the newspaper, Gershon Agron, decided from the first to maintain a high level of journalistic integrity both in the newsgathering sector and in the area of language. The Post has always been noted for its crisp English prose.

Since the creation of Israel in 1948 The Jerusalem Post has, in a sense, been the flagship of the nation. It is read in the editorial departments of virtually every English-language newspaper in the world. It therefore possesses an influence far beyond its modest size and circulation.

The Post has also done yeoman service in providing information to Jews worldwide through its weekly international edition, a compendium of the best articles which appear in the daily editions. Its feature articles, literary pages, book reviews, political analyses are read avidly.

It is instructive to note that the Jerusalem Post is not a cheerleading faction in Israel. Its editorials and other columns often offer harsh criticism of the current government. The editors of the paper view their role as independent critics of society, answerable to no one but their own consciences.

The result has been the creation of a unique journalistic enterprise, an English-language newspaper that is lively, informative, controversial and — read.

On the 50th birthday of the Jerusalem Post we wish her many happy returns.

Diary of a People

By DAVID BIRKAN

On Jan. 27, 1969, 14 men, including nine Jews, were publicly hanged in Baghdad on charges of spying for Israel. It was another Iraqi demonstration, since independence in 1932, of intolerence towards the remnant of a community that had prospered and contributed to the land for about 2,500 years.

Babylonia's Nebuchadnezzar II captured Jerusalem about 586 BC, taking back with him into captivity a large part of the population. The Jews prospered there. When about 70 years later Cyrus permitted a return to the Holy Land, most Jews chose to remain.

Towns sprang up with entirely Jewish populations. In the first century BC, an autonomous Jewish region was set up around Nehardea, which lasted several years. The Jews of Babylonia staged their own uprising against the Roman occupation, which was suppressed by Trajan in 116.

Throughout the centuries, a continuous and fruitful contact was kept between the communities of the Holy Land and Babylon. The books of Ezekiel, Daniel and Tobit, and the unsurpassed Babylonian Talmud, which laid down the basics of Jewish religious, civic and social life and the principles of Judaism's evolution, were among the Babylonian community's accomplishments. The religous academies of Sura and Pumbedita, and later of Baghdad, dominated Jewish scholarship until Spain's Golden Age.

At the same time, Jews played a large role in the economy, making up more than 40% of its exporters and 70% of its importers.

Arab rule, from 637, was generally tolerant. The periods of Persian rule (1508-34, 1623-38) were harsh. With the exception of three governors described as "tyrants" in Jewish tradition, Ottoman rule (1534-1623, 1638-1917) was also tolerant. Jews served as advisors to many rulers.

Under British rule (1917-32), Iraq's educated Jews participated freely in government and international commerce. A Jew was the minister of finance, 1920-23.

Iraq's independence in 1932 was accompanied by anti-Jewish rioting, as the Moslem masses were encouraged to give vent to their resentment. Increasing restrictions were put on Jewish travel and ownership. Jews were dismissed from government service. Jews visiting the Holy Land had to post bond until their return.

The notorious anti-semitic Palestinian leader Hajj Amin al-Husseini was given a haven in Iraq, 1939-41, from where he continued to incite Arabs to kill Jews, and from where he consulted with Nazi leaders on formulating the Final Solution. During World War II, Hitler's doctrines were promoted throughout the country. Anti-British rioting in 1941 culminated in mass riots in which hundreds of Baghdad Jews were tortured and killed by incited mobs.

Following Israel's declaration of independence, hundreds of Jews were rounded up and heavily fined for their involvement with Zionism. Three were hung. The reign of terror led about 120,000 Jews to flee to Israel, 1948-51. Their assets, estimated then at $200 million, were seized by the government.

About 6,000 Jews were left in 1952, most in Baghdad, down to 3,000 in 1963 and to 2,500 by 1968. Only a few hundred are left now.

Despite international protest — except from the UN, whose Commission on Human Rights remained unresponsive to pleas to ask Iraq to stop further hangings — another two Jews were hung, on Aug. 25, 1969.

Francois Mitterand is walking tightrope — wants Israel's security, Palestinian rights

By SHELDON KIRSHNER

The scheduled visit to Israel of French President Mitterand, which seemed in doubt following the application of Israeli law to the Golan Heights, has been postponed by France.

An old friend of Israel, Mitterand had been booked to fly to Ben-Gurion Airport on Feb. 10. But when news of Israel's annexation reached Paris, Mitterand began to have second thoughts.

Diplomatic reports suggested that Mitterand — who has already travelled to Saudi Arabia and Algeria — told Chadli Klibi, the secretary-general of the Arab League, that he would not visit Israel so soon after Israel's sudden move.

Last week, the French government officially confirmed the rumor. Mitterand, however, plans to visit Israel, probably before Israel withdraws from the final portion of the Sinai Peninsula in April.

When he arrives in Israel, he'll make history, since no French head of state has ever gone there.

His predecessors — Charles de Gaulle, Georges Pompidou and Valery Giscard d'Estaing — never went because they were simply too busy in the pursuit of forging ties with the Arabs.

Mitterand, who swept to power last June, will bring with him a briefcase full of ideas for a Middle East settlement if he decides not to scotch his mooted visit. But it's difficult to gauge whether he can exert any influence on Israeli policy. Many before him have tried and failed. However, the Israelis, who welcomed Mitterand's victory over Giscard, will probably pay close attention to his views.

For Israel, Mitterand is like a breath of fresh air. He and Menachem Begin don't see eye-to-eye on all the issues — particularly on the crucial Palestinian one — but the Israelis are hopeful that Mitterand will reverse the basic pro-Arab trend that has prevailed in Paris since the Six Day War.

Charles de Gaulle changed the course of Franco-Israeli relations. Until 1967, France and Israel were on excellent terms, mainly because the French were bogged down in a war in Algéria. By 1967, the honeymoon was over. On June 1 of that year, de Gaulle slapped an arms embargo on the Israelis. By November, he was calling the Israelis a "domineering people."

Georges Pompidou followed de Gaulle's line, contrary to predictions that he would not. And Giscard, the aloof politician whose disdainful manner alienated countless Frenchmen, was a forceful advocate of Franco-Arab ties. Under his administration, France's relationship with Israel sank to a low point.

One month before the 1981 French election, Begin asserted: "If you want to see unbridled greed and avarice, go see Giscard d'Estaing. . . . The French have conveniently forgotten all the lofty ideals of their revolution. . . . All they care about is how to sell arms at high prices and to buy cheap oil. That is the full extent of their ethos and morality."

Mitterand came to the presidency with a reputation as a friend of Israel. In fact, the Arabs expressed alarm when he defeated Giscard. But if the Israelis expected miracles from the new leader, a complete break with the past, they were mistaken.

Since his inauguration, Mitterand has walked a tightrope, hewing to a formula that insists on both Israel's security and on the Palestininans' rights to self-determination.

Typifying his approach was his remark to a group of Arab ambassadors. "You are men of honor," he said. "What would you think of a country like France if it were to exchange one friendship for another?"

He has two constituencies to serve. Clearly aware of France's dependence on Arab oil, markets and bank deposits, Mitterand has cultivated the Arabs much like Giscard. Valuing his ties with Israel, Mitterand has warmed up Franco-Israeli relations.

* * *

Mitterand's relations with Begin got off to a rocky start when the Israeli air force bombed Iraq's nuclear reactor and PLO headquarters in Beirut. France condemned Israel at the United Nations, but did not allow these distractions to alter the course of its policy toward the Middle East.

Unlike Giscard, he has not prejudged the Camp David process as a failure, and has agreed to contribute troops to a Sinai peacekeeping force.

In an interview with the influential Le Monde soon after assuming the presidency, Mitterand said that any European diplomatic initiative in the Middle East should build on Camp David.

Giscard was ambiguous at best toward Camp David because he thought the accords brought peace between Israel and Egypt without resolving the Palestinian question, which he felt was at the heart of the Arab-Israeli dispute. He strongly supported plans for an independent initiative by the European Economic Community.

Mitterand agrees with his Common Market partners that any durable solution must give Israel secure frontiers and provide the Palestinians with a home of their own. But he opposes an immediate "global solution" to break the Arab-Israeli impasse, regarding the Camp David "step-by-step" process as "more realistic."

Recently, on a visit to Israel, Foreign Minister Claude Cheysson chided his European colleagues for getting involved in peace initiatives in the region. "It is not our business to present proposals and plans," he said, pleasing the Israelis, who are against independent EEC efforts.

On arrival in Paris, Cheysson said his remarks had been "badly interpreted." France, he explained, was not opposed to the 1980 Venice Declaration, which encapsulates EEC views. It "fits us perfectly," he noted.

Why the flipflop? Although France is in favor of Camp David, the French have no illusions about it, feeling it may run its course in the wake of Israel's withdrawal from the Sinai in April.

France, which looks upon Saudi Arabia's 8-point peace plan as "a good basis" for future negotiations, may want to erect a bridge between Camp David and Crown Prince Fahd's proposal.

France doesn't accept all eight clauses, but is convinced that the plan can serve as a useful start for future talks if Camp David capsizes.

In the meantime, Mitterand's government is backing Camp David by its agreement to supply several hundred soldiers to the Sinai peacekeeping force. The decision influenced Britain, Holland and Italy to participate, too.

If there is one area of wide disagreement between France and Israel, it is over the Palestinian problem. With unflagging consistency, the French have not budged from the position that the Arab-Israeli imbroglio is basically a clash pitting Zionism against Palestinian nationalism. As Mitterand put it in an address to Algeria's parliament: "Two peoples, two histories constantly at odds, sharing a love of the same lands."

Last August, while in Beirut, Cheysson conferred with PLO Chairman Yasser Arafat and reportedly compared the PLO to the French resistance in World War II. Cheysson complained that his remarks had been taken out of context and misunderstood. But he was not loathe to say that "the key" to a Middle East settlement turned on the resolution of Palestinian rights.

Reiterating French policy, Cheysson noted that the PLO was "a representative of the Palestinian people," but not their sole spokesman. By repeating this formula, he ignored a PLO threat that it is "not prepared to wait indefinitely" for French recognition.

A month later, Cheysson called for the inclusion of the PLO in peace talks, and added that any final settlement should be left to the Israelis and Arabs themselves. On the eve of his departure to Israel last December, Cheysson told Le Monde that "there will be no peace . . . as long as the rights of all nations are not recognized. Who can imagine that the Palestinian people will ever live in peace as long as it does not have a state of its own?"

[Uzi Keren photo]

Claude Cheysson, foreign minister

[AP Laserphoto]

President Mitterand

Brushing aside an accusation by Begin that he is "no friend of Israel," Cheysson retorted: "If I would not consider myself a friend of Israel, I would not remain French foreign minister for even 24 hours longer."

Undeterred by Begin's characterization of him, Cheysson, in Israel, repeated his view that the Palestinian problem must be solved within the framework of a comprehensive settlement. Mitterand used stronger language to back his minister. In an interview on French TV, he urged Israel to recognize the right of the Palestinians to a homeland.

At the conclusion of Cheysson's 24-hour visit to Israel — the first by a French foreign minister in four years — Israeli Foreign Minister Yitzhak Shamir admitted that France and Israel were at odds over the Palestinians.

But, in an obvious effort to downplay their differences, he said that the parties nevertheless "fully understood each other."

In the nuance of diplomacy, this verbal shading was quite significant. While a "new era" in France-Israel relations may not have been ushered in, as Cheysson effusively put it on his departure from Israel, it could be said that Israel's dialogue with France had been widened by the amiable atmosphere prevailing during his visit.

If he visits Israel, Mitterand will endeavor to keep the momentum rolling. The president clearly hopes that the Israelis will accept him as a honest broker, a role they denied his predecessors.

"It is true that we risk to be misunderstood by both sides," he has said, "but there is also a good chance that both sides will understand us and approve France's position."

Mitterand's optimism may be misplaced, especially as it pertains to French arms sales. When he was running for the presidency, Mitterand preached against the evils of arms transactions. In office, he has reconciled himself to selling vast quantities of sophisticated weaponry to the Arabs. In one of his first pronouncements, he announced that all existing contracts would be honored. France lifted its embargo against Israel in 1974, but the Israelis have chosen not to purchase French equipment, relying instead on the American market.

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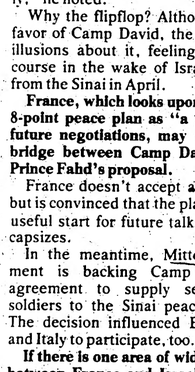
These safeguards may well be regarded with some triumph in Paris. But in Jerusalem, they signify very little.

Letters (wonderful for my ego) should really go to the editor



By J. B. SALSBERG

It's another of those days when the burden of guilt towards some of the best of the readers of this column outweighs the clamor of pressing, new issues that demand immediate attention.

More precisely, it isn't, I assure you, the lack of topics to write about but the disturbed sleep, caused by my failure to reply to letters from readers, that induced me to devote this column to acknowledge and to reply to at least some of them.

But before I proceed to do so I should like to publicly admonish another type (and a very intelligent type, at that) of our elitist readers. I refer to what we call, in Yiddish, the "intelligentsia."

Not without reason some members of that fraternity find ground for questioning or strongly disagreeing with what this paper may have said or, quite often, for what it failed to say. They usually make their displeasure known to me personally via the telephone, letters, or in personal encounters. Rather than argue the merits of their displeasure, I explain that I am only a contributor to the paper and that they should have no hesitation to make their criticism known to the editor, who would surely be pleased to make room for their opinions in the columns of the paper.

But, much to my chagrin, I find that most of such complainants fail to pursue the matter via the universally popular "letters to the editor." Are they prejudiced against the editor? It couldn't be that, since I had the same experience with such readers during the reign of the previous editor and the one before that one.

In at least two instances the complaining readers did take my advice but — they wrote their letters to me personally via the address of the paper. Believe me, my esteemed readers, I fully appreciate your confidence and attachment (it's also wonderful for my ego), but do write to the editor directly. Be neither shy nor afraid. He won't harm you, I assure you. Your criticism is often well founded.

And now to respond to those letters I have received:

1. **The revered Dr. Joseph Klinghoffer,** former head of the educational department of Canadian Jewish Congress Ontario Region. He regretted, in a note he handed me at a meeting, my failure to give well-merited credit to Congress and its Cultural Council for 35 years of activity in developing our community's interest in the annual Jewish Book Month. I failed to give this deserved acknowledgement in the enthusiastic column I wrote about the extremely successful annual Jewish Book Fair in Toronto.

The criticism is perhaps deserved, but why can't such a prominent leader make his complaint known publicly, through the columns of this paper? Congress' pioneering work on this front deserves more than a note, more than a letter to the editor — it deserved an article; yes, an article written by no lesser a person than Dr. Klinghoffer.

2. **T.S. M3H-1X6, Canada Post.** These mysterious symbols on the envelope provide the only clue to the reader who went to the trouble of sending me a clipping from the Toronto Star dealing with the latest wave of anti-semitism in Poland. The communicant would seem to be one of many readers who tried to correct my perspective on the progressive nature of Solidarity.

But why not sign one's name? It's absolutely proper to write about such matters again and again. It's kosher, my friend.

However, I am inclined to think that the latest wave of anti-semitic poison in Poland should, in the first place, be traced to the regime that is out to destroy Solidarity and to the Moscow pipeline that feeds the military, counter-revolutionary, anti-working class and anti-democratic junta.

3. **A. Nachshen, Cote St. Luc, Que.** As they say in Yiddish, a thousand thanks for your letter and for the reproduction of Israel Nachshen's very interesting article in Yiddish, carried in the Yisrael Shtimme, in which he shares his impressions of a recent visit to Yugoslavia.

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Busines help ma

By JON KIMCHE
[Jewish Chronicle News Service

LONDON —

The marketing of Saudi Arab become one of the largest and profitable of the world's growth indu Everybody is doing it. Some more s others; some better than others: Americans, Africans and European only nationals seemingly involved, unconcerned, are the Saudis them Probably, they know better.

It is now, of course, also very respe to be selling Saudis. Foreign secreta it. American and British ex-ambassac it. Star reporters and writers do it. E — especially of the "heavies," the s daily and Sunday newspapers — love all so very rewarding. Not to speak more obvious hangers on — the agents, the shopkeepers, the hotels a restaurants.

It must be very difficult at times t second generation of the Wahabi w who slaughtered their way into powe the great majority of the population Arabian peninsula during the first q of this century to recognize themsel the new image which their U.S. and E friends have established for them. I g impression at times from the Saudis i more private moments that they do n all that flattered by the projectio assiduously fostered by their W friends in business, the press and macy — the holy trinity that is not alw distinct in its separate ways as the inn public might be led to believe.

Even the most sophisticated of m Saudis — the oil minister, Sheikh Yamani, for example — prefers o whole to bask in the glory of King ibn S ruthless advance to power, glory unmatched wealth than reflect on the fortune which enabled the Saudi ki achieve those aims.

Why, then, spoil it all and dwell n the fact that it had been a combinati British subsidies and arms, and po towards his adversary King Hussein Hashemite ruler of the Hejaz, which ibn Saud into power?

Why ruin Sheikh Yamani's fa pitch when he talks — as he did recen the Opec meeting at Abu Dhabi — ab Saudi "Christmas present" for the consuming world by reducing the pric barrel of oil by 70 cents for some? sheikh loves telling us how concerned Arabia has been these past years everything to help maintain the stabil the Western economies and of the pressed poorer countries.

Yamani generally forgets to men when he speaks of the way Saudi Arab unselfishly made available her oil weal the benefit primarily of the United S and Europe, that Saudi Arabian oil discovered by the British and by A cans. It was developed, produced marketed by the Americans (because turned down an offer for the S concession; it thought $50,000 was much to pay for it).

Most of the technical labor was pro by the Americans, with some help fro Europeans. So was all the know-how a the initial, very large, capital requirem The physical labor required in the oilfields and the huge construction ind was provided by Yemenis, primarily, a Palestinians, Pakistanis, Indians Iranians. The administration and diplomatic service were staffed by Eg ians, Syrians and Lebanese. The Saudis played their part. They — especially royal family — collected the cash, a l cash.

Which is not surprising, considering the cost to Saudi Arabia of extracti barrel of oil used to be until a few years anything between 10 cents and 20 c Allowing for inflation, that cost is thought to be somewhat less than a dol barrel.

The Saudi price now, to rich Ameri and Europeans and to poor African Asians alike, is an average of $34 a ba During the first half of 1981 it was $ barrel. During the first six months of 1 the Saudis produced 1,841 million bar leaving a gross profit margin for the months from January to June 1981 $57,000 million.

The picture was not all different for 1 Over the year the Saudis produced 3 million barrels of crude oil. The selling p average was $30. This left a margin for year of $105 thousand million.

The "Christmas bonus" which Sh Yamani offered the Western world, measure of Saudi concern and goodw works out at about a billion dollars in a year, or rather less than 1% of the t Saudi take.

Who pays the Saudis? Not the companies; not even industry. They pas increased costs to the consumer, ordinary public in the Western world, an the Third World countries. It is a form tribute or tax paid to the Saudis by rich poor alike, irrespective of nationality, c or creed.

And alongside the Saudis, with ev increase of the cost of oil has gone increase in the profits of those who har Saudi oil: the oil industry in all manifestations. They have not suffe they have prospered. British governme like all other elements in the oil spectru also cashed in on the Saudi oil spree. Th has never been anything like it in the hist of the world; exploitation on this scale unimaginable to Karl Marx. He had m respect for the capitalist system.

It is surely time to look closer at reasons that made it possible for the Sau along with the lesser oil producers, to away with what President Carter describ in a less guarded moment as the great ripoff in history.

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President Mitterand

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Businessmen, press, diplomats help market Saudi Arabia

By JON KIMCHE
[Jewish Chronicle News Service]

LONDON —

The marketing of Saudi Arabia has become one of the largest and most profitable of the world's growth industries. Everybody is doing it. Some more so than others; some better than others: Arabs, Americans, Africans and Europeans. The only nationals seemingly involved, if not unconcerned, are the Saudis themselves. Probably, they know better.

It is now, of course, also very respectable to be selling Saudis. Foreign secretaries do it. American and British ex-ambassadors do it. Star reporters and writers do it. Editors — especially of the "heavies," the serious daily and Sunday newspapers — love it. It is all so very rewarding. Not to speak of the more obvious hangers on — the house agents, the shopkeepers, the hotels and the restaurants.

It must be very difficult at times for the second generation of the Wahabi warriors who slaughtered their way into power over the great majority of the population of the Arabian peninsula during the first quarter of this century to recognize themselves in the new image which their U.S. and British friends have established for them. I get the impression at times from the Saudis in their more private moments that they do not feel all that flattered by the projection so assiduously fostered by their Western friends in business, the press and diplomacy — the holy trinity that is not always as distinct in its separate ways as the innocent public might be led to believe.

Even the most sophisticated of modern Saudis — the oil minister, Sheikh Zaki Yamani, for example — prefers on the whole to bask in the glory of King ibn Saud's ruthless advance to power, glory and unmatched wealth than reflect on the good fortune which enabled the Saudi king to achieve those aims.

Why, then, spoil it all and dwell now on the fact that it had been a combination of British subsidies and arms, and perfidy towards his adversary King Hussein, the Hashemite ruler of the Hejaz, which lifted ibn Saud into power?

Why ruin Sheikh Yamani's favorite pitch when he talks — as he did recently at the Opec meeting at Abu Dhabi — about a Saudi "Christmas present" for the oil-consuming world by reducing the price of a barrel of oil by 70 cents for some? The sheikh loves telling us how concerned Saudi Arabia has been these past years to do everything to help maintain the stability of the Western economies and of the hard-pressed poorer countries.

Yamani generally forgets to mention, when he speaks of the way Saudi Arabi has unselfishly made available her oil wealth for the benefit primarily of the United States and Europe, that Saudi Arabian oil was discovered by the British and by Americans. It was developed, produced and marketed by the Americans (because Shell turned down an offer for the Saudi concession; it thought $50,000 was too much to pay for it).

Most of the technical labor was provided by the Americans, with some help from the Europeans. So was all the know-how and all the initial, very large, capital requirements. The physical labor required in the new oilfields and the huge construction industry was provided by Yemenis, primarily, and by Palestinians, Pakistanis, Indians and Iranians. The administration and the diplomatic service were staffed by Egyptians, Syrians and Lebanese. The Saudis also played their part. They — especially the royal family — collected the cash, a lot of cash.

Which is not surprising, considering that the cost to Saudi Arabia of extracting a barrel of oil used to be until a few years ago anything between 10 cents and 20 cents. Allowing for inflation, that cost is now thought to be somewhat less than a dollar a barrel.

The Saudi price now, to rich Americans and Europeans and to poor African and Asians alike, is an average of $34 a barrel. During the first half of 1981 it was $32 a barrel. During the first six months of 1981, the Saudis produced 1,841 million barrels, leaving a gross profit margin for the six months from January to June 1981, of $57,000 million.

The picture was not all different for 1980. Over the year the Saudis produced 3,633 million barrels of crude oil. The selling price average was $30. This left a margin for the year of $105 thousand million.

The "Christmas bonus" which Sheikh Yamani offered the Western world, as a measure of Saudi concern and goodwill, works out at about a billion dollars in a full year, or rather less than 1% of the total Saudi take.

Who pays the Saudis? Not the oil companies; not even industry. They pass on increased costs to the consumer, the ordinary public in the Western world, and in the Third World countries. It is a form of tribute or tax paid to the Saudis by rich and poor alike, irrespective of nationality, color or creed.

And alongside the Saudis, with every increase of the cost of oil has gone an increase in the profits of those who handle Saudi oil: the oil industry in all its manifestations. They have not suffered; they have prospered. British governments, like all other elements in the oil spectrum, also cashed in on the Saudi oil spree. There has never been anything like it in the history of the world; exploitation on this scale was unimaginable to Karl Marx. He had more respect for the capitalist system.

It is surely time to look closer at the reasons that made it possible for the Saudis, along with the lesser oil producers, to get away with what President Carter described in a less guarded moment as the greatest ripoff in history.

One can, of course, well imagine the moral urge that drove Saudi Arabia's articulate young Harvard-educated foreign minister, Prince Saud, to remind the UN General Assembly at the outset of its session on Oct. 5, that Saudi Arabia was not so concerned by "the brazen defiance of the international community" and the aggression against peaceful people of "the Israeli enemy," Saudi Arabia was far more concerned by what she perceives as "Israeli rejection of the high moral values and lofty human principles which Israel has defied since East and West combined to partition Palestine." Israel, Prince Saud concluded sorrowfully, "has become a heavy burden on the international community."

Judging by the recent voting in the Assembly on matters concerning Israel, one has to admit that, with the exemplary exception of the United States, Canada and Norway, the other 150 member states — including Britain — seemed to share the Saudi view, or, at least, thought it politic to be seen appearing not to be opposing it.

What is so alarming is that those who ought to be taking heed of the reality are often hooked most willingly to believing their own propaganda — none more so than Western bankers, oil importers and defence planners and their diplomats. Instead, they ought to be considering contingency plans, alongside some very large industrialists, traders, universities and other institutions who have become so very dependent on their share of the Saudi oil loot.

Have they given any thought to the implications and consequences if this particular Saudi house of cards were to collapse; what it would mean to certain armed forces, to certain countries — Jordan, Pakistan and Syria, for example, to certain industries and institutions, or to certain highly placed African politicians, if Saudi subsidies were to end? The subsidies drawn by the Saudis from the lifeblood of Western and underdeveloped nations, the subsidies now being paid for by millions of unemployed, by bankrupt industries and traders, by hungry Africans and Asians?

The oil caper since 1973, from which the Saudis have been the principal beneficiary, has inflicted untold misery and has damaged the fabric of Western society in a way that neither communists nor fascists have done in more than half a century of open and covert subversion.

When the fall of the house of Saud comes, as it must now come much sooner than we had anticipated, the fall of the shah will seem, in comparison, like a minor and passing tremor measured against the Saudi earthquake in the making.

The only people who seem to be anticipating the day of doom are the senior members of the Saudi royal family. Their real wealth is already safely stashed away abroad, far more so than that of the late shah, and in a manner which cannot be challenged by the new rulers of Saudi Arabia when they emerge.

Responsibility for the debacle when it comes — as I have said, much sooner than even the bleaker prophets of doom seem to anticipate — will rest on many shoulders in many nations. But an altogether disproportionate responsibility will rest on the media projection of the Saudis.

A DRIVE IN THE WADI [Uzi Keren photo]

Many Israelis will visit the wadis and magnificent landscapes of Israel, before the withdrawal from the rest of the Sinai in April. Here, truck driver removes air from the tires so he can drive over this wadi's sun-baked surface.

Extremist students, faculty cause problem for Arab U

By CARL ALPERT

JERUSALEM —

Any state which curtails academic freedom, closes down universities where unpopular subjects are discussed, and seeks to prevent students from speaking their minds, is doomed to destruction by internal rot and ultimate collapse of democracy in favor of monolithic rule, if we avoid use of the more unpopular word, totalitarianism.

And any state which tolerates continued violence against the police and defence forces, which closes its ears and its eyes to open plotting and scheming to overthrow the government, and which ignores incitement leading to assassinations, is inviting its own destruction by the very forces over which it spreads the brotherly cloak of freedom and democracy.

The above are telescopic statements of the two views of Israel's action not long ago in closing down the Arab Bir Zeit University. Which of these two reactions best applies to the situation here?

Bir Zeit is one of four universities which exist in Judea and Samaria with the full approval of the Israel authorities. It was founded in 1924 as a grade school under private auspices, grew and eventually added university level courses. However the Jordanian government never permitted it to grant academic degrees.

After Israeli occupation the owners of the school (still a private institution) asked for recognition as a university. This was granted by Israel in 1973, and three years later the first graduating class received degrees. Today there are about 1,600 students, mainly from the West Bank and Gaza, studying in four departments: Humanities, Exact Sciences, Engineering and Business and Economics.

Despite the liberal Israel attitude, or perhaps in exploitation of such attitude, the school has veered more and more into political activism. The issue is not one of academic freedom to discuss issues of the day, but of continued involvement in illegal activities. It appears that the students and faculty members are spending less and less time on their studies, and more and more time in violent demonstrations, anti-Israel rallies, and open encouragement of terrorist activities of the PLO.

While there may well be many hundreds of students who would prefer to concentrate on their studies, the fact is that the militant extremists, both among the student body and the faculty, have taken over and see to it that there is constant ferment and open incitement, not only on campus, but elsewhere as well.

In 1979 the university was closed for two months after it failed to heed warnings to desist from its dangerous non-academic activities. It was reopened after it pledged that its personnel would not engage in incitement, not conduct anti-Israel demonstrations, not throw stones at police or military. A year later, after further violations and publications of crude hate manifestations against Israel, it was again closed for a week. Where individual students were apprehended and identified as members of terrorist organizations (and everyone knows what these organizations do) they were punished as individuals. There was no collective punishment against the institution as a whole.

Warnings and pledges seem to be of no avail. It now becomes clear that Bir Zeit University, in addition to its published catalogue program, seems to conduct courses in such subjects as: the planning and holding of demonstrations with maximum violence; how to attract overseas TV cameramen; principles of disturbance of public order by stone throwing and burning of tires; theory and practice of Revolution.

A tiny minority of Israelis have raised a banner in defence of Bir Zeit under the slogan of academic freedom.

Freedom to riot?

Some of these Israelis are Communists, or otherwise enemies of the government; their reaction was to have been expected. But a few naive "liberals," who are unable to distinguish between liberty and unbridled licence leading to anarchy, have also fallen into their trap.

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Editor's Note: Bir Zeit was closed this time for two months and was reopened recently amid administration warnings to students not to give military authorities any reason to shut the school down again.

LETTERS TO THE EDITOR

Race theories evident

Allow me to add my voice as a musicologist to the different opinions expressed by your readership in the article, "Some different views on Wagner's Music," by Rick Kardonne (CJN, Dec. 24).

One of the readers with great naivete, mentions that "Wagner would have opposed the Nazis had he lived under their regime."

Richard Wagner, in his many essays, continues the concepts of Arthur de Gobineau, who expounded on the definite hierarchy of the races. In his view, the German Aryans were the highest and most creative of all people.

The writings of Wagner were greatly influenced by the works of Houston Stewart Chamberlain, the English author, who was to become Wagner's son-in-law, and who wrote of the Jews as a "degenerate people, physically, mentally, and morally."

In the Wagnerian treatises, which are most illustrative of his racial and national philosophies (Judaism in Music, What is German, and German Art and German Policy), his race theories are constantly evident.

He started from two premises — that Jews were alien in thought and feeling, and therefore could not express themselves in German art, and that even if Jews thought and felt like the Germans, they would have succeeded no better.

Wagner maintained that, "It is necessary for us to explain the involuntary repugnance we possess for the nature and personality of the Jews." He proceeded to castigate the Jews' outward appearance "which has always something disagreeably foreign about it" and Jewish speech to which "our attention dwells involuntarily on its repulsiveness."

Therefore, Wagner concluded that the Jew is incapable of giving artistic enunciation to his feelings through talk, and it becomes even more difficult for Jews to enunciate through song for "song is talk, aroused to the highest passion, and music is the speech of passion."

This philosophy was further exhibited in his operas, such as Das Rheingold. There, the evil, ugly, hooked-nosed dwarf Albrecht appears, and from him emanates grotesque sounds and grunts in the Wagnerian styled "Jewish inflections."

Wagner launched attacks on individual Jewish composers such as Mendelssohn and Meyerbeer. He called them "the uninspiring, the laughable, being the characteristic marks whereby the composers show their Jewhood in music."

At one time, Wagner suggested that Jews might be able to cast aside their racial heritage, but in the 1869 version of Judaism in Music Wagner states that the alternative would be simply "the uprooting, expulsion or destruction of these people." The closing sentence suggests the solution "der untergang" meaning "going under" — more accurately "annihilation."

When Wagner applied anti-semitism to the structure of German nationalism, he swept along the millions of Germans predisposed to the hatred of the Jews. Wagner's contribution was "proof" that Jewish blood was incapable of producing creative work.

The central core of his theories was the existence and superiority of the true German spirit.

In light of the foregoing, which are but a few examples of Wagner's racism and anti-semitism, it is easy to understand the attraction of his music to the Nazi establishment, and it is just as easy to presume that, were he to have lived in the 1930s and 40s, he would have been an ardent supporter for everything for which Hitler stood.

Judy Feld Carr
Toronto

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Polemics

The controversy surrounding Wagner's appearance on the musical scene in Israel is reminiscent of the polemics that ensued subsequent to the television pictures The Holocaust and Playing For Time. The former evoked cries of anger at the producer's inability to portray stark mad reality, and the latter, indignation at Vanessa Redgrave's temerity to portray the paragon of human conscience.

I have three comments to convey:

(1). Wagner seems to have an uncanny way of getting under the Jewish skin. To the crescendo of Wagner's music, the portals of Auschwitz swung wide open, swallowing the Jewish transports. Ironically, 40 years later, the Jews engage in polemics among themselves, not quite sure whether it is moral or immoral to listen to his music. I hear him laughing in his grave.

(2). The controversies surrounding the Holocaust picture's authenticity, Vanessa Redgrave's opportunistic postwar entry into Auschwitz, and Wagner's temporarily thwarted appearance in Israel, all are Theatres of Absurdity.

(3). The individual and collective guilt rears its ugly head in all three controversies. The polemics seem to be a convenient diversion for the inability to come to terms with the Holocaust, and to shed the collective guilt as a result of passivity.

The Holocaust survivor is not a pleasant phenomenon for man to endure. For a little longer — not for very long though — the survivor will remain a thorn in man's side. An unwelcome testimonial witness to man's boundless physical, emotional and moral cruelty, he may have to be tolerated for one more decade or so. Then the survivors will be no more . . . and neither will the polemics.

What a pity that we feel compelled to waste our precious energy on Wagner's "To be or not to be" — "To play or not to play it?"

Sigmund Knaul
Toronto

* * *

The true story

J. B. Salsberg's endeavor to rescue the name of the famous Jewish educator and philologue, Yudel Mark, from oblivion (CJN Dec. 10) is laudable. However, why the confusion?

Why not tell the true story about the travails of Yudel Mark, the man who contributed greatly to our culture, first in Lithuania and then for many years in New York and in his last years, in Jerusalem.

Why did it take so long for Salsberg to find Mark's grave in the Tsosmerer Society cemetery?

I recollect that at the funeral of Yudel Mark the leaders of the Committee on Yiddish of the Canadian Jewish Congress were unhappy that Mark was eulogized by Leibl Basman — himself a teacher — a pupil and landsman of the deceased, as well as by the well known Zionist scientist and activist, David Nayman. The Committee on Yiddish apparently felt that Mark "belonged" to them and that they should have been in charge at the funeral.

It is my opinion that some historically important facts should not be overlooked. Shortly before Yudel and his wife Feigl visited America, Leibl and Bashke Basman spent time with them in Jerusalem. When the Basmans returned they recounted to me (off the record) that Yudel and his wife were unhappy with the frigid attitude of some highly placed people in Israel to Yiddish. The Marks were doubtful if they would be able to complete publication of their 10-volume Yiddish dictionary.

Some time later the Marks came to the U.S. to visit the family and to obtain support for their monumental dictionary project. However, in New York, the Workmen's Circle, the Congress on Jewish Culture and the YIVO all evinced little interest in giving Mark effective aid.

When, soon after a short illness, Mark died, Feigl decided to bar all official organizations from participating in the funeral arrangements and she decided to bury her husband in Toronto.

When I came to visit Feigl [in her sister's home] after the funeral, she complained bitterly of the treatment accorded Mark in his long struggle to complete the dictionary project. Obviously bothered by some sense of guilt, she said to me: "It is said that it may have been better if Yudel was not buried in Toronto . . . In time it will be possible to move his body to Israel and re-bury him in Jerusalem."

To me, it makes good sense that the remains of both Yudel and Feigl should be moved for burial in Israel. This was apparently her true wish.

The true facts of this matter must not be covered up. His wife decided to bury Mark in Toronto where she had some family and social roots.

"Mrs. Mark," as Salsberg refers to her, was, in the late 20s and in the 30s, well known in the secular cultural circles of Toronto. Feigl (her maiden name was Shafran) and a sister were active and well known in working men's circles. She was a millinery worker and, if my memory serves me, a member of the millinery workers' union.

Following her marriage to Yudel Mark, Feigl became his collaborator in his pedagogical and philosophical activities.

J. Gershman
Toronto

* * *

Partnership dissolved

I am a member of B'nai B'rith and sit on the Canadian Jewish Congress regional executive as a representative of the Jewish Public Library.

At a meeting of the regional council of B'nai B'rith at which I was present, we were terribly disturbed to hear that the Canadian Jewish Congress had given notice to B'nai B'rith that the Joint Community Relations Committee of the Candian Jewish Congress and B'nai B'rith was to be terminated.

At times the partners of this committee, like most partnerships, have had differences of opinion and possibly irritated each other, yet their joint efforts for the past 20-30 years have risen above such minor grievances and the committee has done an outstanding job for our Jewish community.

This split-up can only harm our community because it will result in the dissipation of our resources, manpower and leadership. Each of the partners will then separately be involved in the same anti-defamation and community relations work. This happened some years ago in the United States, and regrettably it will be happening here.

My purpose in writing this letter is to bring it to the attention of leaders of our Jewish community who are not actively involved in either B'nai B'rith or the Canadian Jewish Congress, and hope that they will use their influence to have this committee continue, as it has in the past.

Cyril Houser
Toronto

* * *

Bows to PLO blackmail

In am enclosing a copy of an open letter to the Greek ambassador to Canada, which is self-explanatory:

I read with great sadness and anger in the Dec. 24 issue of The Canadian Jewish News that Greece had recognized the PLO.

When I was a student at York University in the late 1960s, early 1970s, I supported Mr. Papandreou in his fight to bring democracy back to Greece. I had great faith in the Greek people and was overjoyed when the generals were overthrown.

I must say that I am terribly disappointed by the decision of the Greek government to bow to Arab oil blackmail. Mr. Papandreou, in his heart of hearts, must know that the PLO means what it says when it calls for Israel's destruction.

I had planned to visit Greece in the near future as a tourist and this definitely is cancelled. As well, I shall do my best to discourage other friends and colleagues from doing business with or visiting Greece, until the Greek government stops this cynical charade.

I still hope that Mr. Papandreou and his government will reconsider their cynical political posture in the Middle East but I'm afraid that I will be disappointed. I hope that I'm wrong.

A. M. Clarfield, M.D.
Montreal

"New idea" in childbirth mentioned in biblical times

By DR. FRED WEINBERG, FRCP[C]

"And the King of Egypt spoke to the Hebrew midwives . . . and he said 'When ye do the office of a midwife' to the Hebrew women, 'ye shall look upon the birthstool: if it be a son, then ye shall kill him; but if it be a daughter, then she shall live."

Thus, the first chapter of the biblical book of Exodus read in the synagogue last week continues the narration of the enslavement of the Hebrews in Egypt.

The story makes it quite clear that the position of the Hebrew woman giving birth in biblical times was an upright one, that is, seated on a birthstool rather than lying down.

Recently there has been a great deal of social and medical interest in a return to the advocacy of the upright position during childbirth as is so clearly described in the above biblical story. Research over the past several decades has validated the benefits to the mother and child when she is able to change positions during labor and work actively with the forces of gravity as she assumes some form of an upright position during the birth process.

A number of North American centres, including the New Mount Sinai Hospital in Toronto, have purchased a special moulded plastic delivery chair to be used during childbirth rather than the conventional obstetrical table on which the woman is recumbent in stirrups.

Shelly Romalis, an American anthropologist is the author of a new book about childbirth. She is an advocate of the natural childbirth movement and provides an analysis of the present trend in obstetrics, pointing out that many doctors feel threatened by the consumer oriented point of view. She outlines the power struggle that she feels exists between doctors and their obstetrical patients. One of her criticisms is the routine use by physicians of the supine position for labor and delivery which, she states, results in prolonging labor and having harmful effects on mother and child.

Each culture evolves its own tradition surrounding birth and the maternal position assumed during labor. The most common position through the centuries has been for the woman about to give birth to be sitting, squatting, standing or kneeling. But certainly not lying down. Woodcut illustrations in many books showing women in childbirth throughout the Middle Ages, depict her seated on a delivery stool as in the Exodus story.

It was only during the early part of the 20th century when delivery became more common in hospitals that the birth positions which lent themselves more easily to the convenience of the physicians came to be preferred. Only in the so-called developed countries is childbirth with the woman in the recumbent position universally employed.

Recent interest in alternative positions and childbirth practices has been generated to some extent by the home birth movement and the development in North and South America of alternative birth centres. In some instances there has been a return to the nurse practitioner or midwife. Midwifery has a long history and has been the accepted practice since biblical times.

Even as late as the 18th century, care of the pregnant woman was generally considered beneath the dignity of the physician, and false notions of modesty barred his participation in the delivery. As a result, the physician was usually summoned only in complicated and neglected cases. The term midwife comes from the old English or German — mid (mit, that is, with) and ife (woman).

Midwives in all cultures were important people in the community and in Europe and North America until the 1730s, the practice of child delivery was almost solely in the hands of female midwives. Men began to invade the private world of the midwife only after this period and the controversy which raged about their intervention in both England and France was long and bitter. A great deal of this was caused by the discovery and secrecy surrounding the use of obstetrical forceps to help in the delivery of difficult cases.

In Talmudic times from the 1st to 5th century of the Common Era, it is clearly indicated that the Sabbath may be desecrated in the interest of the woman in labor. One may, for example, light a fire on the Sabbath to warm her, bring the midwife for her from one place to another, tie up the "navel-string" and, indeed, cut it on the Sabbath.

The Talmudic sages ask, however, in their discourse as to when the appropriate stage of labor has been reached that would permit the Sabbath to be broken. The law clearly states that "where a matter of life is in doubt we are lenient" and the Sabbath may be broken "from the time when she sits on the seat of travail." This is further evidence of the seated position of the woman during childbirth in the Talmudic period.

So long before the contemporary women's liberation movement, it is quite clear that the Jewish traditional approach, as in the biblical and Talmudic literature, was a humane one and a very "modern" one as recommended by the most recent medical and social research. As Ecclesiastes states, "there is nothing new under the sun."

Organizations and People

What's New

Because of the sharp increase in postal rates, it seems as if everyone who has an item for this column in using the phone, instead of the mail. This has put an extra heavy load on our switchboard and, regretfully, the line has been busy, busy. To make certain that your What's New item reaches us, please . . . use the mail. This may cost you a little more but it's one reasonably sure way of getting through to Miriam Chinsky.

Please remember — deadline for the column is Thursday noon.

FAMILY GETAWAY

Ignore winter's snow, ice and frigid temperatures . . . make the best of the season during a family weekend getaway planned by Jewish Camp Council at Maple Lake Resort and Conference Centre near Parry Sound, Feb. 4-7, or Feb. 5-7. There will be programs and winter sports for adults and youngsters Please phone **Dody Rudson**, 924-6211 for details.

CHILDREN'S SHOW

Magician **David Hart** and juggler **Topper the Clown**, will provide fun-filled entertainment for children of all ages, when Atzmaut chapter of Hadassah presents a special show for young people Sunday, Jan. 31, Northview Secondary School (Finch and Bathurst) at 3 p.m. Tickets for adults and children are $2.50 per person, and will be available at the door. All proceeds to charity.

STOP SMOKING PLAN

Do you want to give it up? The next 5-day plan to stop smoking will be conducted at North York Branson Hospital Jan. 31-Feb. 4, from 7.30-9.30 p.m. Registration time is Jan. 31, 6.30-7.30 p.m. Fee is $25 for adults, $15 for students and senior citizens. For more information, phone 633-9420, ext. 201.

TEMPLE SINAI TRIVIA AND QUIZ

Spend an evening with your family at an event suitable for teen-agers through to grandparents, Saturday, Jan. 20, 8-11 p.m., when Temple Sinai Sisterhood and Brotherhood jointly offer a Trivia and Quiz Night. Cost is $2 per person. To reserve for this lively night, call **Lawrie Landers**, 223-8891 (business) or 881-6621 (home).

NORTH YORK SEEKS SNOW QUEEN

North York is searching for a Snow Queen to reign over the 1982 Winter Carnival Weekend, Feb. 12, 13, and 14.

Applicants must be between the ages of 18 and 25, single, Canadian citizen or landed immigrant, and work, reside, or attend an institution in the City of North York.

A preliminary judging of contestants will take place at the North York Civic Centre Monday, Feb. 1 at 7.30 p.m. Contestants will be selected for appearance, charm, grace, personality, self-confidence and the ability to meet people "in an honest and genuine manner."

Finalists will be invited back to the Civic Centre for the crowning of the queen and two princesses on Feb. 12 at 8 p.m.

Application forms are available at the public information office, ground floor, Civic Centre, 5100 Yonge St., North York.

The Snow Queen Pageant is just one of many indoor and outdoor events planned for the Carnival Weekend.

TEL AVIV SUMMER PROGRAM

Applications are being accepted until April 25 for Dimensions 1982, a new 6-week summer program for qualified Canadian and American social work students at Tel Aviv University's School for Social Work. Two 3-credit graduate level courses will be offered by TAU in Israel beginning June 30 and ending Aug. 13.

Tuition and dormitory fees will be $750. Instruction is in English, and a TAU School of Social Work transcript will be issued upon completion of the course. Both courses are open to candidates for the Masters in Social Work.

For more information contact the Office of Academic Affairs, American Friends of Tel Aviv University Inc., 342 Madison Ave., Suite 1426, New York City, N.Y., 10017; phone (212) 687-5651.

CHUMASH CLASS

There are still openings for participation in an absorbing chumash class at Beth Jacob High School for Girls, 410 Lawrence Ave. W. Sessions are led by **Rabbi J. Levi**, Wednesday mornings, 9.15-10.15 o'clock. For more information call **Maxine Blendis**, 783-0434.

DORIS' MUSICAL SHOW

Doris' Musical Variety Show, featuring that versatile group of performers from the Centre for Creative Living, will accept new bookings commencing in early March, when its members who are now holidaying in the sun return home.

FOR SINGLES

The fun thing to do in 82 is join the Alternatives (25-35) at their movie festival and see Caddyshack! with **Bill Murray** and **Chevy Chase**. Coffee and cake will be served. Admission is $2 for members, $3 non-members. For time and location, call 783-0175.

And, Alternatives are planning a retreat at Maple Lake Resort, Parry Sound, Jan. 29-31. Enjoy kosher gourmet meals, winter sports, sauna, and entertainment, all for $65 members, and $70 non-members. This includes carpool transportation. Drivers who offer their services will be partially reimbursed. For more details, and reservations (deadline is Jan. 25) please call 783-0175.

Holy Blossom Singles (30-50) will have brunch in the Temple board room, Sunday, Jan. 31, at 12 noon, and hear **Lynn Tribbling** speak on How to Have a Greater Impact in Social Situations. Cost is $6 per person. Babysitting is available on request for single parents. RSVP no later than Jan. 28, to **Hilary Kay**, 781-9185, or **Fern**, 481-4154.

The northern branch of the JCC now has **Founders**, a unique group for people between 19 and 26. Founders will have its registration week at the JCC from Jan. 30 to Feb. 4. Hours are Jan. 30, noon to 5 p.m., and Feb. 1-4, from 7 to 9 p.m., in the teen lounge. A semi-annual fee of $15 will be charged JCC members, and $20 non-members. The fee will entitle Founders' members to a substantial reduction at events. For more details call **Allen**, 244-7858, **Allan**, 636-0848, Monday through Friday, 6-10 p.m., or the JCC at 636-1880.

Total Living Singles (40 plus) look forward to a dance, Sunday, Jan. 24 at 8 p.m. in Earl Bales Park Community Centre, Bathurst and Sheppard. Everyone is welcome and there will be prizes and refreshments. Admission: members $5, non-members $4.

Jewish Camp Council extends a welcome to singles of all ages to participate in the Winter Carnival for Singles at Maple Lake Resort and Conference Centre, Parry Sound, Feb. 12-14. There is a special all-inclusive rate of $100. Winter sports, daytime and evening activities will be offered. For more information, call **Dody Rudson**, 924-6211.

Beth David B'nai Israel Beth Am Singles (19-29) will hold a Coffee House with live entertainment on Sunday, Jan. 31 at 8 p.m. Cost is $3.

The Meeting Place at the Zionist Centre, 788 Marlee Ave., invites the 20s to 30s to a dance party with wine and cheese buffet and prizes, on Saturday, Jan. 23 at 8.30 p.m. Come and enjoy in good company! Admission is $4. For additional information phone the Toronto Zionist Council, 781-3576.

Haverim (25-35) are going bowling at York Bowl, Sunday, Jan. 24, at 2 p.m. For further details call **Janet**, 787-6609, or **Rifka**, 483-6085.

JCC Singles (25-35) can anticipate entertainment and good times at a Coffee House in the JCC Valley, 7015 Leslie St. (north of Steeles) at 8 p.m., Sunday, Jan. 24. No charge. For more information please call **Ruth Goodman**, 636-1880, ext. 31.

Shalom Productions (19-28) presents another Jewish Singles celebration, Saturday, Feb. 6, 8 p.m. at Factory Bar-b-Que, 2041 McCowan Rd., north of Sheppard Ave. Live DJ, door prizes, inexpensive cash bar, and a professional dance floor, will provide fun for all. Parking is free. For more information or advance tickets call **Dave**, 636-1652, evenings.

The Young Professionals Club (25-35) has the nicest people coming out to its parties; open to singles and single parents. For information about membership and programs, call **Sheldon**, 653-1381.

MANZU LECTURE

In conjunction with the Manzu exhibition at the Koffler Gallery, a lecture on the work of **Giacomo Manzu** will be given by art history lecturer and consultant, **Michael Greenwood**, curator of the Art Gallery at York University on Thursday, Jan. 28 at 7.30 p.m. in the Ontario College of Art, 100 McCaul St. Admission is free.

For further information contact **Penny-Lynn Grossman**, 922-1880, **Jane Mahut**, director of the Koffler Gallery, 636-2145, or **Alan Hanlon**, Rothmans of Pall Mall (sponsor of the lecture), 449-5525.

PERFORMANCE FOR GREENPEACE

Toronto recording artists, **The Spoons**, are performing at the Ryerson Hub, Jorgenson Hall, 380 Victoria St. at Gerrard, Thursday, Jan. 21. Doors open at 8 p.m. Admission is $5 with proceeds in support of the Greenpeace Foundation. For more information call **Greenpeace**, 922-3011.

SCIENCE FAIR WINNERS

Gittle Brumer [left] and Glenda Furstenberg proudly display their winning exhibit in the Biology grade 9 division, to Joe Leibovitz, science chairman, who co-ordinated the Associated Hebrew Schools junior high annual Science Fair. Judges were Dr. Bernard Leibel, Dr. Paul Brumer, and Dr. Mort Posner, from the University of Toronto faculties of medicine, chemistry and physics, who also selected the following winners: Biology; Grade 7, Ellen Rubinoff, Grade 8, Dan Dzaldov and Howie Mamman, Grade 9, Gittle Brumer and Glenda Furstenburg; Chemistry: Grade 7, Lionel Ohayon and Danny Elsen, Grade 8, Leonard Pearl, Grade 9, Esther Frasco and Andrea Safer; Physics: Grade 7, Michael Tylman and Jonathan Koschitzky, Grade 8, David Urbach Grade 9, Michael Snowbell.

RHYTHMIC EXERCISE CLASSES

Women's rhythmic exercise classes to music are being offered by Seneca College at two locations, commencing the week of Jan. 25. Monday evening classes will be held at Glen Park Ave. school (Bathurst and Lawrence area) 8-9 o'clock, and Thursday morning classes are scheduled for Willowdale United Church (Yonge and Sheppard locality) 9.30-10.30. Instructor is **Reesa Winer**.

Cost is $30 for 12 classes. Morning babysitting available. For registration and additional information phone 636-0123.

SINGLES STUDY GROUP

Chaverim group of Beth Tzedec Synagogue (29-44) invites you to its monthly Shabbat study luncheon. This month's gathering, Jan. 30 at 12.15 p.m., will feature **Prof. Benjamin Schlesinger**, faculty of social work, University of Toronto, who will discuss The Jewish Family Today.

Admission: Beth Tzedec members $4.50; non-members $5.50. Reservations must be mailed to the synagogue office, 1700 Bathurst St., Toronto M5P 3K3, no later than Jan. 27.

WOMEN'S CANADIAN CLUB

Television and radio personality **Lister Sinclair** will talk about A Strategy for Culture, at this month's meeting of the Women's Canadian Club of Toronto, to take place at 2 p.m., Tuesday, Jan. 26, at St. Paul's Church, 227 Bloor St. W.

Canadian Club membership is $15 per year at present, and will increase to $20 in May. Approximately 10 top speakers each year. To inquire further, please call 923-2900.

JEWISH STUDY AT YORK

A study group led by Richmond Hill Jewish Community Centre's **Rabbi Sol Tanenzapf**, professor of religious studies, York University, will start on Feb. 20. The topic for discussion is Jewish Ethics: Without Pain and Without Guilt. For more details call 665-2182.

CENTRE FOR CREATIVE LIVING

The next outing from the **Bernard Betel Centre for Creative Living**, 1003 Steeles Ave. W., will be to the Royal Ontario Museum-Canadiana, to view an exhibit representing our past through the world of toys and miniatures. Free refreshments. Bus leaves at 12.45 p.m. and returns 3.30 p.m. Cost is $4.25.

SENIORS EVENTS

Beth Tzedec Seniors are accepting reservations, phone 781-3511, for a musicale-luncheon, at 12.15 p.m., Tuesday, Jan. 26. Featured guest will be vocalist **Serge**. Please reserve early!

The Alumni, Holy Blossom Temple, will see a film presentation on South America, by **Henry Moss**, president of Kennedy Travel Bureau, on Wednesday, Jan. 27 at 1.30 p.m.

Beth Emeth-Bais Yehuda Seniors have scheduled a general meeting for Sunday, Jan. 24 at 1.30 p.m. You are invited to come out and have an enjoyable afternoon. For more details, call **Charles Cohen**, 741-4462.

On Monday, Jan. 25, 11.30 a.m. to 4 p.m., North-East Jewish Seniors will gather for their weekly program at Hillcrest Library, 5801 Leslie St. (north of Finch) which includes oil painting class, 11.30 a.m. to 1.30 p.m.; Yiddish culture discussion group, 1 to 2 p.m.; social hour — work on your own needlecrafts, play cards, bingo, fitness to music session with **Rochelle Donsky**. And, **Marilyn Shalma**, travel consultant, will present films on Vancouver and Victoria. For more information about North-East Jewish Seniors, call **Phyllis Verbin**, 493-8866.

ZIONIST CENTRE PROGRAMS

The Toronto Zionist Council invites you to The Meeting Place, 788 Marlee Ave., for programs on Sunday, Jan. 24.

At 10 a.m. the karate class will be held in the Haifa Room.

In the Jerusalem Hall, at 1 p.m., nutritionist **Dr. Phil Martin**, will join the Open Forum to consider the interesting question, What's Jewish About Vegetariansim? Everyone welcome and admission is free.

Also free at 3.15, is Israeli dancing with **Sharon Herman**.

For additional information phone 781-3571.

ISRAELI FILM AT HARBOURFRONT

Portrait of an Artist, a 1-hour film on **Marcel Janko**, one of the founders of Dadaism, a nihilistic movement of artists and writers originating in Europe during the early 1900s, will have its Canadian premiere at the Harbourfront Studio Theatre, 235 Queen's Quay W., at 7.30 p.m., Wednesday, Jan. 27.

The film on Janko, who emigrated from his native Romania to Israel in 1941, was produced in Israel by April Films. To inquire about borrowing it, please call **Barbara**, 961-4456.

BOOKLET FOR DISABLED

A booklet providing information on community and government services for physically handicapped people within Metro Toronto is available by writing to: Community Information Centre of Metropolitan Toronto, 34 King St. E., 3rd floor, Toronto M5C 1E5; phone 863-1941.

There is no charge, but a donation to defray costs would be appreciated. A charitable receipt will be issued for all donations over $5.

VOLUNTEERS FOR RETARDED STUDENTS

Saranac School in the Bathurst-Lawrence area urgently needs volunteers to assist teachers with mentally retarded students ages 4 to 13 years.

These children are capable of learning and this volunteer role could be a truly rewarding experience. If interested, please call the Volunteer Centre, North York, 481-6194.

NE JEWISH SINGLE PARENTS

North-East Jewish Community Centre Single Parents are holding an informal Open House at 8 p.m., Saturday, Jan. 23. For location, and to receive a copy of the Single Parent Bulletin, call **Elleen Garber**, 493-8866.

And, a general meeting is planned for Wednesday, Jan. 27 at 8 p.m. in Hillcrest Library, 5801 Leslie St. (north of Finch). Speaker **Ian Brown**, senior chaplain at the Queen St. mental health clinic, will discuss A Serious Look at Humor. Everyone is welcome. Refreshments will be served at a social hour following the talk. This is a chance for new members to get acquainted.

NE BRANCH JCC

The North-East Couples group (20s and 30s) is getting together Saturday, Jan. 23, at 8.30 p.m. at the JCC Valley, 7015 Leslie St. (north of Steeles). Newly appointed chairperson **Rachel Green**, announces that an evening of humor is being prepared by member **Monty Charness**. RSVP to **Essie Hersh**, 881-2326. Couples interested in this group may call **Elleen Garber** at the North-East office, 493-8866.

RICHLER'S MOTHER ON RADIO

Leah Rosenberg, mother of writer **Mordecai Richler**, who has completed her autobiography, The Errand Runner-Reflections of a Rabbi's Daughter, will be heard in conversation on Identities, CBC radio, Sunday, Jan. 31 at 3.05 p.m., talking about life in Poland and then in Canada as a young immigrant to Toronto in 1913.

Leah was close to her father, a rabbi, and the title of the book arises from the fact that she ran all of his errands.

The book is a memoir of a young Jewish immigrant who attempts to integrate her chassidic heritage into a North American environment.

HEALTH HERE AND NOW

Hypoglycemia and Hyperglycemia will be the subject matter for the Jan. 27 program of the Health Here and Now series, sponsored by Worldwide Diabetes Information Service over Willowdale Cable-Vision every Wednesday at 8 p.m.

SIGN LANGUAGE INTERPRETERS

The services of sign language interpreters are available from individuals and associations. Notice can be given from a few days beforehand to several weeks. To make inquiries, call any of the following: **Michael Vorontsov**, 259-9839; **Canadian Hearing Society**, 964-9595; **Silent Voice Canada**, 463-1105.

TEMPLE SINAI SISTERHOOD

Temple Sinai Sisterhood invites you to a day-long session on Tuesday, Jan. 26, 10 a.m. to 3 p.m.

Consultant **Skip Perryman** will give directives on Coping with New Lifestyle Stresses; **Louise Brown**, Toronto Star columnist, will describe Sexual Politics in the Office, and **Ursual S. Hunter**, account executive with Merrill Lynch Securities Ltd., will explain Investing for Women.

Please bring your own lunch, and coffee will be served.

50s DANCE

It's a 50s Dance, Saturday, Jan. 30, at 180 Eglinton Ave. W., North Toronto Memorial Gardens, in support of the Parents Experiencing Perinatal Death Association. Buffet Dinner, live floor show, dancing, prizes and bar, all for $20 per couple. For your ticket please call 651-7422.

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Looking for a winter program? The five branches of the Jewish Community Centre of Toronto, have just put out their new winter schedule of programs and courses for everyone. Pick up a copy or call 636-1880 for information, (northern branch) or 924-6211 (Bloor branch).

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City hall continues its policy of employing disabled people

By ANDREA PARKER

TORONTO — During the International Year of Disabled Persons, Toronto city hall inaugurated a program to recruit disabled people for employment. Although the IYPD is over, the city is continuing with its program, taking the outreach recruitment officer off contract and giving her a permanent job.

Maureen Spencer, the recruitment officer, said her mandate is to "recruit disabled people who want to work at city hall," and develop and implement policy regarding the hiring of disabled people.

Her department is part of the Equal Opportunity Program at city hall, which concentrates on barriers to women, the disabled and minorities, and works to change the barriers.

Spencer, who has worked in the government and social service sector and was previously co-ordinator of Project Job Search at the Jewish Vocational Service, explained it is her job to persuade the department that is hiring to get around the individual's disability. "I go to the person doing the hiring and talk about misconceptions surrounding the disability."

Besides carrying out this advocacy work, Spencer will also encourage more applications from qualified disabled persons and then help them with the application process.

The jobs are not make-work openings, but ones that have come available to the general public, Spencer said.

She talks to the prospective employer about job accommodation. For example, if an individual is unable to answer the telephone, which may be a small part of the duties, arrangements can be worked out whereby that task is taken over by someone else.

"When you see a disabled person, you automatically ask what they cannot do," but sometimes the disabled can do everything involved in the job, Spencer said.

Between March, 1981 (when she was hired) and November, Spencer said she helped place five permanent staff, seven temporary and six summer students, in city hall.

One woman was hired as a computer programmer. Because she is blind, a device was added to the programming equipment enabling it to talk and give print-outs in Braille.

Helen Denter, an information officer for the provincial Handicapped Employment Program, said if a person is working and becomes disabled or finds he or she needs an aid, such as a special typewriter, the provincial government will pay 100% of the cost.

Lillis Bower, special programs counselor with the Canadian Employment and Immigration Commission, said if a disabled person is placed in a job by the federal agency program for the employment of the disabled, the federal government will pay part of the cost for the aid, depending on what it is.

Spencer said she is hoping to achieve more this year than last year, because "the mechanisms are there for good things to happen."

Spencer said the needs of the disabled are being considered in every government department by people with specialized knowledge. For example, besides being able to contact Spencer in the personnel department, if a disabled person is considering building on to his or her home, he or she can meet someone in the building department who understands accessibility.

"The end result," Spencer said, "is to understand their needs."

Maureen Spencer

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PRIDE OF ISRAEL ELECTIONS

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President of the Temple's Sick Be **Norman Bolter; Sam Gilbert** and **Ho** vice chairmen.

Sisterhood co-chairpersons are **R** and **Merle Walsberg**.

Brotherhood chairman is **Jack Gid** chairmen are **Dave Burton** and **Gerry**

Pride of Israel Co-Operative Credit **Joe Feldberg** president, **Sol Atki** **Singer**, vice-chairmen.

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An endowment fund honoring **Lo Lieff** on their 50th wedding anniver established with the Ottawa Jewi Foundation, by the couple's chi **Myers, Mla Bernard, Beryl Fraenk Lieff** and their families.

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By WOLF MATSDORF

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Lisa Serbin, a Concordia psychologist, said Jewish women face two additional handicaps in integrating into Quebec society. One is a lack of facility in French, and the other, a "predominant overprotection among Jewish parents and children."

On the other hand, Ms. Serbin said that parental expectations of their children, who must learn three or four languages, can create mental strains.

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About People

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Sisterhood co-chairpersons are **Rita Englishman** and **Merle Walsberg**.

Brotherhood chairman is **Jack Giddens**, and vice-chairmen are **Dave Burton** and **Gerry Walsberg**.

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An endowment fund honoring **Louis and Jeanne Lieff** on their 50th wedding anniversary, has been established with the Ottawa Jewish Community Foundation, by the couple's children, **Hannah Myers, Mia Bernard, Beryl Fraenkel**, and **Bernie Lieff** and their families.

Louis and Jeanne were both born in Ottawa of pioneer families, and were married there on Oct. 4, 1931. They have always been involved in the many aspects of Jewish life in Ottawa and in Israel.

LECTURE SERIES

Prof. Blossom Wigdor, director of the University of Toronto's program in gerontology, announces a series of lectures is being planned in gerontology. Dates and speakers will be announced shortly.

AT BETH TZEDEC

SAFAM, the Boston-based group whose music is a blend of traditional, chassidic, cantorial and modern Israeli styles mixed with a popular American sound, will appear in concert at Beth Tzedec Synagogue, 1700 Bathurst St. on Saturday, Feb. 6 at 8.30 p.m. Tickets at $8 for adults, and $5 for students, can be purchased at Negev book store, Beth Tzedec Synagogue, and Jewish Students Union.

Little shul by the lake, with no dues

By MARSHA EINES

TORONTO —

Imagine a synagogue in the woods, by a lake, with no membership dues, where dress is casual, where small children are welcome!

There IS such a synagogue — it's B'nai Israel Baysville Congregation, east of Huntsville, Ont.

Isaac and Basia Jesin founded their synagogue so their family would have a place to pray during summer vacation time. Soon, friends of the family came to visit, told **their** friends about the shul, who, in turn told their friends . . . and the message spread. Now, 60 to 100 people spend each Sabbath with the Jesins during the summer.

* * *

The Jesins sit around their big dining room table — the parents have summoned two of their six children, Aaron and Paul, and Paul's wife, Sharon — and they seem like a rare kind of family.

They disagree during an interview with The CJN about small things, seeming to know that a bit of disagreement is healthy for a family that spends time together. Sometimes, however, this makes things difficult for the interviewer.

For example, when did the shul begin? Four years ago, says Paul. Five, Aaron corrects him. "Four or five years ago," Isaac says.

What kind of shul is it? "Conservative," says Paul. "It's supposed to be Orthodox," says Aaron. "One of the first things we got was a mechitza so everyone could come — both observant and non-observant Jews."

They differ about the shulchan (reader's table). "It's like the lodge itself — antiquey-looking," says Sharon. Paul smiles. "Is it antiquey-looking or just old?" he asks. "Where will you find one of those?" she replies. "I restored it."

All of the Jesins present agree, however, that they bought the former lodge, which includes four acres of land, small cabins and a dance hall, as a summer home for the family, but with no idea of a shul. "We were looking for a lakefront place," Basia says. "For the children to waterski. It so happened that a lawyer friend knew of the place."

The family soon found that the large, unadorned building would make an ideal shul. Neighbors came to attend services and before long, people were coming from across the lake, from miles around, and the Jesins had to borrow Torahs from Beth Emeth to accommodate the congregants.

Aaron says the shul is unique because congregants take such an active part in it — in services, in the maintenance of the building. "Everyone (except women) can have an aliya," Aaron says. "There is no cantor, so we have our own baal tefillah. There's no rabbi, we (the Jesin sons) are our own baal korah. And every week, the kiddush is funded by a different family."

Congregants volunteer their skills, too. Professional electricians in the congregation installed light fixtures over the Sefer Torah, and a professional painter volunteered to paint the door.

Basia Jesin's parents help out. Basia's mother organizes the kiddush, while her father, Jeremiah, "runs the shul."

There are no membership dues, yet people donate money and objects. "We never asked for anything. They gave because they wanted to, and knew the shul needed things," Aaron says.

"Everything is voluntary," laughs Sharon. "Except we always end up with the brooms after the kiddush."

The shul even attracts people who were never shul-goers. "The purpose of a bet knesset is to meet," Aaron says.

"After the service (which lasts about two hours) people gather for a kiddush, which is part stand-up, part sit-down, because of a limited number of chairs."

Children are welcome throughout the service, Aaron says. "It's not structured like at some shuls in Toronto, where children are sent to the nursery. "At B'nai Israel, you'd never hear 'get that kid out.'"

Canadian academics at Haifa conference

By WOLF MATSDORF

HAIFA —

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Frances Cherry and **Phyllis McIver**, of Carleton University, proposed legal reforms and educational programs to offset pre-trial biases in rape cases.

Sociologist **Linda Christiansen-Ruffman**, of **St. Mary's University** in Halifax, explored the alleged impingement of the political world of men on the world of women. She described Nova Scotia's political scene, "almost an exclusive male domain," as "an ideal case study area." She also argued that male social scientists misinterpret female-initiated protests.

Patricia Connelly and **Martha McDonald**, of the same department, reported on women's work inside the home and outside it, in Nova Scotia.

Jarmilla Horna, of **Calgary University's** sociology department, analyzed the relationship between the wife's leisure participation and the type of her marriage.

Thelma McCormack, of York University, described sex bias in mass communication. Female and male audiences are conceptualized differently, she said, with soap operas geared for predominantly female audiences and sports and political discussions for males. Males are assumed to be the more mature personalities, she said.

The Congress was chaired by Haifa University's Prof. **Marilyn Safir**. In her own presentation, she discussed cultural and social factors that can determine differences generally considered innate.

She said that Israel is no longer the land of equal opportunities for both men and women. "I hope that by exposing local academics to trends from abroad, I will make them see the light before it is too late."

LAUREATE AT TECHNION

Prof. Eugene Paul Wigner, Nobel Laureate in Physics, arrived recently at the Technion-Israel Institute of Technology, Haifa, where he will lecture during the first semester of the current academic year. Prof. Wigner will give lectures on his work and collaborate in research currently under way in the department of physics.

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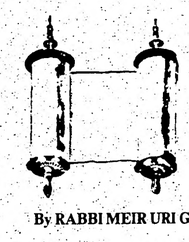

sparks from the torah

By RABBI MEIR URI GOTTESMAN

Parshat Va'eirah

How much should one Jew love antother? There is no limit. A Jew should feel his brother's pain as if it were in his own body.

Said one tzaddik about his rebbe, the Baal Shem Tov: "I wish I could love my own brother as much as my rebbe loved the worst sinner in Israel!"

Any descendant of Abraham, Isaac and Jacob is the apple of G-d's eye. To have Ahavat Yisrael is to have Ahavat Hashem. You have to feel and sense, what is going on inside someone else.

G-d Himself cares about a person's suffering. When Moses complained to the Al-mighty about the grumbling Jews, He answered him: "I have heard the groaning of the children of Israel . . . You, Moses, hear the complaining. But I hear something else. I hear what is happening inside the heart, the sadness and suffering . . . "

The groaning and suffering in the hearts of the Jews in Egypt were the beginning of their redemption. When, G-d forbid, a sick person lies camatose and unresponsive, then things are bleak. But when he finally utters a groan, a whimper, then it is a sign that there is still life and hope.

There is no translation for the Yiddish word, to "krechtz." It is a call from the heart, a sigh, a prayer. But when it comes from a pure heart, then it ascends to the Throne of the Almighty.

The heart is everything. Says the Mishnah in Taanit: "When there is a drought, and they seek a 'baal tefillah,' who is worthy? Someone who has children, and whose cupboards are empty — so that his heart is full of prayer."

It takes a kind heart to feel for others. A short time ago, Toronto suffered a great loss. There was a lovely man, Cantor Noah Stolzman, who for many years conducted High Holy Day services here. A humble, unpretentious person, he had a feeling heart that could reach out and touch and comfort and bring cheer to many others. He passed away, and Toronto is the lesser.

* * *

Said Rabbi Simeon bar Yochai: "Three gifts were given by the Holy One to Israel, and none were given without suffering. What are they? Torah, Israel, and the World to Come."

When one starts studying Torah it is very difficult. The language must be mastered, the concepts are difficult, there is much to remember. But in the end, the joy and blessing is great.

Also with Eretz Yisrael. For those who throw their whole life into the love of Israel, help build the land, live and work there, there is much sacrifice. But in the end, the satisfaction, pride and peace of living on the Holy Land is immeasurable.

So it is with the World to Come. Some people live just for today's pleasure. All the commitments and strictures of the Torah are cast off. Others sacrifice and scrape to follow the mitzvot, to be kind to others even at personal cost — but the reward in Gan Eden is beyond imagination.

* * *

Too often, people look at the outside, not the inside.

Said the famous Zionist, Dr. Max Nordau: "The strength of Zionism is like the strength of Samson.

"Just as his strength lay in his hair, so the power of Zionism is multiplied by the bearded appearance of Dr. Herzl."

May our hearts be pure. Shabbat Shalom.

What makes a marriage last, asks study? It's love, respect, trust and communication

By ANDREA PARKER

TORONTO — At a time when the divorce rate among North American Jewish families is rising every year and the plight of single parent families has become a major problem, a study has been made examining lasting Jewish marriages.

The segment on Jewish marriages was part of a larger study on lasting marriages made by Prof. Ben Schlesinger, of the faculty of social work at the University of Toronto and Prof. Robert Mullaly, from the department of social work at St. Thomas University.

A total of 129 couples was interviewed for the study, of whom 40 were Jewish.

Schlesinger reported on the findings at a recent symposium by the Jewish Student Federation and Jewish Studies Program at York University, and the Jewish Cultural Council of Toronto Jewish Congress. The symposium was entitled The Changing Jewish Community, and was held at York.

For the study, a lasting marriage was defined as a first marriage, which had lasted at least 15 years and contained at least one child. The 80 Jewish respondents ranged in age from 33 to 67.

When the couples were asked what are the four most important factors that contribute to a lasting marriage, Schlesinger said the Jewish men and women indicated love, respect, trust, and communication were considered most important.

One response to this open-ended question from a woman married 26 years was: "Respect for spouse and be proud of him. Being in love. Friendship — consider partner to be best friend and share anything with him and knows he will have her best interests at heart."

Other open-ended questions included the couple's expectations of marriage when they were married and how it compares with their expectations today; how the couples resolve conflict in their marriage; identifying the satisfactions and dissatisfactions of a lasting marriage; and giving advice to a couple about to be married.

Schlesinger said the most important points mentioned by men and women for the last question were communication, respect, commitment and working at the marriage.

In the part of the questionnaire listing the variables respondents ranked in terms of importance for a lasting marriage, Schlesinger said sharing negative feelings and emotions, similar religious background, and sexual satisfaction were ranked higher among the Jewish couples.

The questionnaires were given separately to the husbands and wives.

Other topics of academic research covered at the symposium included papers on converts to Judaism, self-study of a Reform congregation, chassidic families, Jewish entrepreneurs, identity and religiosity on campus, and Jewish demography.

In the evening, members of the community responded to the presentations which had been made earlier in the day.

In telephone interviews with The CJN a few days after the symposium, they reported their responses.

Martin Lockshin, co-ordinator of the Jewish Studies Program at York, responded as a "consumer" of Jewish social sciences data.

He spoke about a paper by Yaacov Glickman that discussed demography and where converts to Judaism come from.

Lockshin said the most interesting thing for him was the description of the way the data was procured. When the researcher went to rabbis in Toronto, only the Reform rabbis co-operated; the Conservative and Orthodox rabbis said the converts were not to be bothered and reminded of their conversion.

Lockshin said Glickman wrote that this was "another proof of the gap between the recognized needs of the social sciences for unlimited access to sources of information and the equally legitimate limitations imposed by insulated communities in protection of their cohesion and way of life."

Lockshin said what troubled him was that Glickman reported he would do another study and find the converts on his own. Lockshin wished him "bad luck" in finding the converts, but added that if the study is published, he would read it.

Elliott Larman, co-ordinator of the Jewish Family Life Education Department at the Jewish Family & Child Service, spoke about William Shaffir's paper on chassidic families.

Larman said the paper brought to mind that the Jewish community as a whole views the chassidic community through "rose-colored glasses." It is the same way the general community of Canada views the Jewish community, which is to idealize the strength of the family and believe there is an absence of social problems.

Michael Benjamin, chairman of the steering committee of social planning at Toronto Jewish Congress, spoke of the role of academics and the difference in the perspectives between academics and others involved in the community.

Benjamin said there is a need for both distinct perspectives, which enables the community to rely on academics to provide insights into raw theoretical study. The community response is to then extrapolate the academics' theory into action-oriented programs.

One example he gave of this interaction, initiated by the social planning committee, is called Project Connect, which addresses the whole spectrum of singles in the community. This has resulted in an inter-agency co-operative program that will co-ordinate and provide services for Toronto Jewish singles.

The other example is a working paper on the family by the social planning committee, with recommendations which Benjamin said the community is in process of implementing.

Estelle Hock, chairperson of the United Jewish Appeal student campaign, spoke about how the adult community talks of the problems students are facing, but does not come out and see the problems realistically.

She said the student body is in trouble and that on the York campus there is only one full-time director, one part-time assistant and one part time secretary in the JSF office.

"That is hardly enough manpower to meet the needs of 4,000 Jewish students," she told The CJN. She said 1,500 students belong to the JSF.

Hock said that with more money to hire more people for more programming, the JSF can offer educational programs and train leaders so that something can be done about intermarriage and assimilation.

Randy Robinson, director of the JSF, said the purpose of the symposium was to give a forum for research on the Jewish community and allow faculty, student and community interaction.

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Pentecostal Kibbutz Shalom turns young people into Israel enthusiasts

By DAVID BIRKAN

TORONTO — A second group of Christian Bible college students will be leaving shortly to spend two months on a locally developed kibbutz and touring program in Israel.

The program, called Kibbutz Shalom, generated unbounded enthusiasm in its first group of 30 participants, who returned to Toronto recently. All belong to the Pentecostal Assemblies of Canada.

"It was fascinating," said Karen Mulligan. "Things in Israel are so different than here.

"We had to prove ourselves to the kibbutzniks . . . that we were really there to help and take part in their lifestyle. But once we did that, they did everything for us. They took us into their homes, sat us at head tables and gave us jeep tours of the surrounding countryside. We even participated in their Shabbat services on Friday night," said Ms. Mulligan, in an interview with The Canadian Jewish News.

Mulligan's group of 15 students were on Ayelet Hashachar, a 70-year-old kibbutz in the upper Galil. The others were on another well-established kibbutz, Nir Am, near Ashkelon.

The students were assigned to jobs as soon as they came into the kibbutzim. Said Mulligan: "The man asked me, in halting English, 'Do you drive?' When I said 'yes,' he took me over to the edge of the field and pointed to a vehicle there. 'You drive,' he ordered. That vehicle was a tractor."

[Jacob Katz photo]

The first Kibbutz Shalom delegation arrives in Israel. Shalom Even is at extreme left. To his right are Rev. Jim Cantelon, his wife Kathy, and their three children. Arrow shows Karen Mulligan, in centre row behind dark-haired girl.

Mulligan did manage to start it up and operated the tractor for a day or so. The bulk of her working time was spent helping prepare meals in the children's dining room. "I worked from 6.30 in the morning until about 2.30. This was considered late; most of the other students were finished by 1.30. The regular kibbutz people started about an hour earlier and worked through until 4 or 4.30."

Mulligan, who is a student at the Pentecostal Bible college in Peterborough, Ont., and a part-time assistant department manager at Eaton's in the Scarborough Town Centre, is planning to transfer to a university course in Hebrew biblical history. Her father, Rev. R. S. Mulligan, is pastor of Agincourt Pentecostal Church.

Kibbutz Shalom was the brainchild of Pentecostal Rev. Jim Cantelon, who visited Israel several times and served as, among other things, a Voice of Peace broadcaster in Christian Lebanon. With his family, he is now a permanent resident of Jerusalem, living there as both Kibbutz Shalom co-ordinator and as the representative of the Canadian Pentecostal movement. Two programs are planned annually.

According to a new brochure advertising the program to Pentecostal students, Israel plays a critical role to the "unfolding of time in the close of the age, for all evangelical Christians. . . . We believe that this is the day to rise up with love and bless Israel. We want to help her."

Making the travel arrangements for Kibbutz Shalom is Shalom Even, of Shalom Tours in Toronto. "We first contacted Shalom because of a radio commercial we heard when he first opened last year," said Don Raymer, a Pentecostal official. "As an Israeli with a strong tourist background who was now living in Canada, he seemed to be the right person for us.

"His enthusiasm and connections were instrumental in getting us there," Raymer told The CJN.

Said Even: "Each of these young people who has been to Israel has come back an enthusiastic ambassador to his own community. In these days of Israel's increasing isolation, these future leaders of the Christian community provide us with hope."

Cost of the 2-month program, which includes return air fare, a month on a kibbutz and a month touring Israel, is $1,500 and is borne by the student.

Also involved for the students is a 1-week pre-trip Israeli orientation program at two of the Pentecostal five colleges — the one in Peterborough for students from Eastern Canada and one in Saskatoon for Westerners.

"I'll be addressing a gathering of 300 Christian students in Calgary about the program and Israel in general. The whole assembly is being organized by one of those returning 30 Kibbutz Shalom participants, all on his own. Such is the enthusiasm Israel generates," said Even.

Even said that as far as he knows, there are no similar ongoing programs under community auspices for Jewish young people. "Our own youth can really learn a lesson from their Pentecostal counterparts and their organization."

Sub-committee on Ethiopians

TORONTO — A new regional sub-committee of Canadian Jewish Congress Ontario Region on Ethiopian Jewry was set up in December, Ed Waitzer, co-chairman of the CJC regional international affairs committee, announced last week.

The committee of about 20 members was formed in response to the community's demand for more information on the plight of Ethiopian Jews, Waitzer told a meeting of the regional CJC.

The sub-committee is headed by Wendy Shelew. A series of programs is now being planned.

The meeting agenda included also reports from the international affairs committee, the new regional youth committee, the Canada-Israel committee and the Jewish disabled.

A part-time staff person to handle inquiries and to co-ordinate matters concerning the Jewish disabled was recommended by Rabbi Joseph Kelman, who reported on the recent conference for the Jewish disabled which was co-sponsored by the Toronto section of National Conference of Jewish Women and CJC.

Rabbi Kelman said that the Board of Jewish Education is holding a conference in April for teachers to consider ways to make Jewish education more accessible to the Jewish disabled.

In other developments, Rabbi Kelman said Chai Tikvah, a new group home for Jewish psychiatric patients who are in stages of rehabilitation, is scheduled to open Feb. 15.

The concerns of Jewish youth both in Metro Toronto as well as in small communities is now the mandate of new CJC regional committee on youth, said Tova Kelman, the chairman.

Ms. Kelman, the daughter of Rabbai Kelman, reported that the committee's first recreational program will take place Feb. 14 and will include skiing, skating during the day, plus evening events. A Purim carnival is also planned.

Shira Bessin, of the Canada-Israel Committee, in a lengthy report on the recent extension of Israeli law to the Golan Heights, described responses from Arab, American and Canadian sources.

"Man of courage"

WASHINGTON [JTA] — The Jewish Community Council (JCC) of Greater Washington marked the anniversary of the birthday of Dr. Martin Luther King last week by distributing a statement the late civil rights leader made on Soviet Jewry during one of the JCC's daily noon vigils across the street from the Soviet Embassy here.

The JCC's social action and urban affairs committee also issued a statement honoring King's memory not only as a civil rights leader but also as an "articulate spokesman in the cause of Israel and Soviet Jewry."

"We honor him as a man of courage and vision, a man of great dreams and great actions, a seeker of non-violence and peace," the statement said.

The King statement which the JCC distributed said: "I cannot stand idly by, even though I live in the United States and even though I happen to be an American Negro, and not be concerned about what happens to my brothers and sisters who happen to be Jews in Soviet Russia. For what happens to them happens to me and to you and we must be concerned."

The JCC is on record as supporting the declaration of King's birthday as a national holiday.

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Wide rang through P

TORONTO — Courses ranging from Yiddish to parent effectiveness training and Jewish poetry to bridge are all being offered by the Public Affairs and Continuing Education (PACE) program of the northern branch of the Jewish Community Centre.

PACE is now registering students for classes that begin at the end of January and early February, according to Georgine Nash, director of the program.

Nash, who has been director of PACE for the past three years, says the program began primarily for women five years ago but has expanded in scope to interest both men and women in the communiity, "from ages 20 to 80." More than 1,000 people a year participate in PACE courses, she added.

In the upcoming term, courses will include everything from parent effectiveness training to a course on the raising of self-esteem, which is recommended for parents of teen-agers. A lecture series on Israel's dilemmas will take place on four consecutive Sundays. And there will be courses on Jewish poetry and elementary Jewish law.

A free lecture series called Topics Unlimited is give on Monday nights. Recent lectures have been on such subjects as sexual relationships and stress — how it affects your health. Art Nouveau will be the topic of a lecture in the new term.

A new program, Parents Centre, will be co-sponsored with the Early Childhood Services program at the JCC. Nash hopes it will "involve the parents of little children

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By JOSEPH KLINGER

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טורי בתים מקבילים, ו-

אילו באתר שנחשף עתה פ-

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פני שטח נרחב.

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פי בקשת המחלקה לעלייה

ולקליטה של הסוכנות ה-

יהודית.

Wide range of courses available through PACE program at JCC

TORONTO — Courses ranging from Yiddish to parent effectiveness training and Jewish poetry to bridge are all being offered by the Public Affairs and Continuing Education (PACE) program of the northern branch of the Jewish Community Centre.

PACE is now registering students for classes that begin at the end of January and early February, according to Georgine Nash, director of the program.

Nash, who has been director of PACE for the past three years, says the program began primarily for women five years ago but has expanded in scope to interest both men and women in the communiity, "from ages 20 to 80." More than 1,000 people a year participate in PACE courses, she added.

In the upcoming term, courses will include everything from parent effectiveness training to a course on the raising of self-esteem, which is recommended for parents of teen-agers. A lecture series on Israel's dilemmas will take place on four consecutive Sundays. And there will be courses on Jewish poetry and elementary Jewish law.

A free lecture series called Topics Unlimited is give on Monday nights. Recent lectures have been on such subjects as sexual relationships and stress — how it affects your health. Art Nouveau will be the topic of a lecture in the new term.

A new program, Parents Centre, will be co-sponsored with the Early Childhood Services program at the JCC. Nash hopes it will "involve the parents of little children who attend the nursery or pre-school at the JCC in a series of workshops on learning how children play and detecting learning disabilities."

Nash says she does not only hire her qualified instructors on the basis of their degrees. Indeed, many of the instructors are self-taught. What she looks for is experience, enthusiasm for the subject, and a personality that will "kindle and inspire the interest of the students. . . . In this way," she adds, "I really believe the medium is the message."

For example, Dr. Jack Parlow, who teaches a course on sexuality, is a psychologist. Marian Heller, who is teaching antique appreciation for the third year in a class which is "extremely well-recieved," studied in London, England, toured extensively, and herself became an expert in Elizabethan art and porcelain. Instructor Skip Perryman, who teaches a course on stress and conducts assertiveness training workshops, is a graduate in transactional analysis and a therapist with a private practice.

According to Nash, the most popular programs recently have been Yiddish, the personal growth classes such as Coping With Stress, and the three Hebrew classes which are offered at various times in the mornings, afternoons and evenings.

"Aside from the general interest courses," says Nash, "the self-improvement courses are designed to help us feel better about ourselves. They can be an exciting beginning for many people who thought their lives were set and their habits and selves unchangeable. In my own classes, I've seen people learn alternatives that can change and enrich their lives."

How about meeting new people?

"PACE is not primarily a social organization. It's not contrived like a dance. But if a group of people is interested in the same thing," suggests Nash, "it's a good beginning for any kind of friendship."

For further information, call 636-1880.

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Debbie Schwartz at Shaare Zedek

Volunteer trains on the job

TORONTO — "I had been in Israel for a few months and wasn't too happy with my job. I took a walk through Jerusalem one day and passed the Shaare Zedek Hospital. Deciding to see what it was all about, I went inside and didn't emerge for five months."

Debbie Schwartz, then 22, a graduate of York University, with a degree in psychology and biology, found her niche at Shaare Zedek by becoming a volunteer medical technologist. She was taught to give eletrocardiograms (ECGs) and performed this service on patients in the cardiology, pediatric and neonatology departments.

The training she was given is similar to that provided at Canadian hospitals — on the job. Although there are formal classes in respiratory technology here, there are none that she knows of in cardiology.

"It really gave me some challenge. I found the cases of cardiac arrest especially difficult . . . most certainly the first time I saw someone die. You never get used to it."

Debbie found that the Shaare Zedek's slogan of "Hospital With a Heart" is a true one, with tender loving care given for patients and hospital staff alike.

"I got the chicken pox and had to stay away for two weeks. Mrs. Glatt, the director of volunteers, came running to my apartment with food. Other staff members kept calling to see if I was OK. They were like my mothers," she recalls fondly.

Debbie was at Shaare Zedek from last March through July and met a number of other Canadian volunteers there. Eleanor Weizel, a Toronto psychiatric nurse was in the dialysis department and medical students, Fred Novice, Nathan Hermann and Rochelle Schwartz of Toronto and Seth Kaufman of Montreal were in various departments. In addition, Joel Elsen of Toronto was involved at the day hospital for outpatients.

"I could see that it was a very positive experience for the students," she said. "They had some excellent lectures."

Debbie was particularly pleased by the orthodoxy of the hospital and the accommodations made to observe the Sabbath laws while providing all necessay medical care.

She also noted that the ultrasound and other cardiology equipment at Shaare Zedek are "very advanced in comparison with Toronto." One innovation in use there is the Halter 24 hour ECG for special cases, which is a portable unit worn by the patient while he or she conducts usual activities. The printout shows which types of activities during the day or which times of day affect the patient most.

Since returning to Toronto, Debbie has taken an ultrasound course at Mohawk College in Hamilton, one of only three in all of Canada. "It's amazing what you can do with ultrasound," she adds. "More people should be learning about it."

As a volunteer, Debbie was unpaid and maintained her own apartment within walking distance of Shaare Zedek. Her meals and uniforms were provided for the 6-day week she devoted. Offered a nominal stipend, she refused to accept it. ("They needed it more than I did.")

Families of patients are also given consideration, she found. Meal tickets and a place to sleep are provided, if needed, for those people with a loved one who is seriously ill.

She remembers one young American father who died of viral hepatitis after an 8-week battle for survival in the intensive care unit. "It was horrible to see how he deteriorated but it was beautiful to see how the staff cared for his wife," the Torontonian recalls.

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IMMEDIATE OPENING.

Local Brails strengthen their link to Brailovsky

By JOAN ALEXANDER

TORONTO — When friends and family gathered last week to make kiddush at Les Brail's bar mitzvah, they did so in honor of Dr. Viktor Brailovsky, who has been imprisoned in the Soviet Union for the last few years.

Because the Soviet scientist shares the same last name as Les's great-grandfather, who was born in Nikolaev, a coastal town on the Black Sea, the Brail family is convinced there may be a connection between the two families.

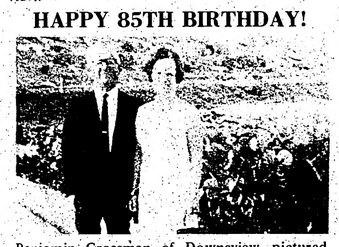
The Brails first heard of Brailovsky a year-and-a-half ago when Les's father Sid brought home a pamphlet that "eventually wound up on his desk" because he is the executive director of the Jewish Community Centre.

The pamphlet, prepared and published by the National Committee for Soviet Jewry, described the problems of the scientist who, according to Brail, is being held on a trumped-up charge for threatening the security of the state. The pamphlet urged people to write Brailovsky, his wife, Irena, and the Soviet government on the dissident's behalf.

Then, Les's sister, Shauna, 11, wrote a "long and beautiful letter to Irena in which she described her family and her great-grandfather. The family, however, is afraid the letter never reached Irena because they did not receive a reply or a notification of receipt. Later in the year, Les asked Sam Resnick, who handles Soviet matters at the Canadian Jewish Congress, what he could do and Resnick suggested the kiddush.

Advt. Advt.

HAPPY 85TH BIRTHDAY!



Benjamin Grossman of Downsview, pictured with his wife, recently celebrated his 85th birthday with a party for family and friends. In lieu of gifts Mr. Grossman requested donations for the Shaare Zedek Hospital in Jerusalem. A wheelchair has been purchased in his honour with the total sum collected. For information on setting up a simcha fund for Jerusalem's "Hospital With a Heart," call the Canadian Shaare Zedek Hospital Foundation, 781–3584.

The Family of Darling
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January 29, 1982

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COMING EVENTS

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SAT., JAN. 23, 8 P.M., **TRIVIA NIGHT.** Jointly sponsored by Sisterhood & Men's Club, $5 per person; individual & table reservations available, 781–3511. Everyone welcome!

TUES., JAN. 26, 12:15 P.M. FRIENDSHIP CLUB PLUS 50 Musical Luncheon - Serge - Russian Jewish Folk Songs. Reserve early, 781–3511. $4. Everyone welcome!

FRIDAY, JANUARY 29
FAMILY SHABBAT DINNER

Sponsored by Sisterhood. Services 5:15 p.m., Dinner 6:30 p.m., $12.50 adults, $9.50 children (12 years and under). Program to be announced, candlelighting available. Pre-paid reservations only: 781–3511 by Monday, January 25, 1982.

SAT., JAN. 30, 12:15 P.M. CHAVERIM GROUP, a Study Group for single adults (29–44) presents **PROFESSOR BENJAMIN SCHLESINGER.** Topic: **"The Jewish Family Today."** Pre-paid reservations by Wed., Jan. 27. Non-members $5.50, members $4.50.

TUES., FEB. 2, 9 P.M. **SY KENNEN** will give a public lecture. Topic: **"Israel's Defence Line: Her Friends & Foes in Washington."** Mr. Kennen is past Director of the America-Israel Public Affairs Committee (in Washington). Everyone welcome.

SAT., FEB. 6, 9:30 A.M. Special Shabbat Shira Service. Conducted by **Rabbi J. Benjamin Friedberg** and chanted by **Cantor Paul Kowarsky, Cantor Joseph Cooper, the Beth Tzedec Choir and Choral Group** and **Cantor Morris Soberman.** The Service will include liturgical music old and new dedicated to the enhancement of Jewish worship.

SAT., FEB. 6, 12 NOON, Shabbat Study Luncheon. Michael Silverberg. Topic: **"Jewish and Secular Music, Their Influence Upon Each Other."** Adults $3.50, children under 12, $1.50. Paid reservations should be made no later than Wed., Feb. 3. (Unpaid reservations will not be honoured.)

Please note future luncheons:
March 6, **Dr. Stephen Tanny.** Topic: **A Purim "Drash"**
April 17, **Dr. Benjamin Schlesinger.** Topic: **Lasting Families - Jewish Style.**

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2 Moral Issues of Terrorism
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Executive Director of Brandeis-Bardin Institute; Fellow of Columbia School of International Affairs

3 Super Terrorism: Can Civilization Survive?
DR. YONA ALEXANDER
Professor of International Studies, Centre for Strategic and International Studies at Georgetown University; Director of the Institute for Studies in International Terrorism, State University of New York

Monday, Jan. 25, 1982 8:00 p.m.
Medical Sciences Aud. King's College Circle, U. of T.

Sponsored by **Toronto Student Zionists** and **Jewish Students' Union**

Photo records the first visit by Toronto's Judaea Lodge to the Knights of Pythias Jonathan David Lodge in Buffalo. The year was 1931.

Knights of Pythias now in the 54th year- it's a lodge founded on ideal friendship

By VIVIEN SHARON

TORONTO — Although membership in some fraternal orders is diminishing, one Jewish lodge, founded 54 years ago in Toronto, still survives.

Judaea lodge of the international order of Knights of Pythias, has a membership of about 100 men. In its heyday, there were more than 1,000 devotees.

The non-sectarian order, whose philosophy is based upon ideal friendship, was founded in the U.S. in 1864. With enmity rampant and raging between north and south during the Civil War, Justus Rathbone conceived of the idea of founding an order based upon the friendship of Damon and Pythias.

In Jewish terms, the Greek story of Damon and Pythias can be compared to the biblical account of King David and Jonathan. Their unswerving friendship and true kinship served as a Jewish role model and the founding principle of Judaea lodge, says Sam Bernstein, 80, one of the founders.

The Jewish Pythian lodge was established in this city by the late Morris Jacobs, a knight from New York, on Nov. 17, 1927. During those years there were five other Pythian lodges in Toronto, but only Judaea remains.

Sam Bernstein remembers well the bleak Sunday in October when 10 men, including himself, gathered at the home of founder Jacobs to discuss plans for the lodge. "One month later, 64 members were initiated in three ranks," recalls Bernstein, still an active member as well as a 50-year member of B'nai B'rith Toronto Lodge.

Bernstein, who reached the rank of past district deputy grand chancellor of Ontario, fears a definite weakening in the order worldwide. Where once there were 800,000 members, he is afraid to venture a guess as to how many (or few) remain now.

He reminisces about the time when there were 50 lodges in Ontatio and about 20 in Montreal alone. And a glossy Knights of Pythias Review, to which he was a frequent contributor. But that, too, is defunct.

"People are preoccupied with earning a living and the difficulties of the affairs of life," says Bernstein, an articulate and erudite great-grandfather of four, who obtained his BA in political science from the University of Toronto at the age of 69.

"Fraternalism of any kind has declined greatly over the years," states Bernstein, whose three children are not involved in communal work.

Within Judaea lodge, he says, many members have died, all are senior citizens, are frail and can't attend meetings because they no longer drive. "We are trying to attract younger men and locate former Pythians from Montreal who came here in the mid-70s," said Bernstein.

The Pythian headquarters was formerly located at its own site near Glencairn and Bathurst; the building is now owned by Habonim Congregation. Meetings, which are held monthly, now take place at 18 Heaton St. in Downsview.

In its 54-year history, Judaea lodge has had many accomplishments. It donates funds to philanthropic causes including the UJA, Israel Bonds, Baycrest Centre for Geriatric Care, Salvation Army and local hospitals; helped form the Men's Service Group of Baycrest; annually visits with Jonathan-David Pythian lodge (Buffalo) and performs chassidic Yiddish variety specials for B'nai B'rith lodges, synagogues and senior citizen clubs.

During World War II, the lodge presented chassidic shows at a St. George St. hostel for troops on leave, and sent numerous food parcels to troops overseas.

Citing further activities, Bernstein, who speaks a flawless Yiddish and has lectured extensively province-wide on Sholem Aleichem, added:

"It has introduced the membership to many distinguished, non-Jewish Pythian members, and has encouraged love, tolerance and understanding while uprooting the thorns of hate, bigotry and ignorance."

Baycrest faced with deficit, may need major changes

TORONTO — Faced this year with a $3.8 million deficit, the largest in its history, Baycrest Centre for Geriatric Care may be forced to make some major changes. About $2 million of the deficit comes from the operation of the Jewish Home for the Aged.

"Unless the Centre receives markedly increased support from the community, we will have to review our policy of admitting people with the greatest need and/or reduce the range and quality of our services," Stephen Rudin, executive director, told The Canadian Jewish News.

"It's a community problem," Rudin said. "We have experienced operating deficits for many years now, but nothing like this. We have approached the government about this problem and they are sympathetic . . . but they don't have the money."

Rubin said that "unless the community accepts the fact that we are providing a level of care which is not available anywhere else, and is willing to pay for it, we will have to reduce the range and quality of our services and review our admission policy."

There is an erroneous belief, Rudin continued, that Baycrest has vast monetary resources. "Nothing could be further from the truth," he said. "Borrowing in today's money market to meet our deficit will only increase it."

Rudin pointed out that Baycrest cannot increase its charges to residents because the Ontario ministry of community and social services has put a ceiling on the amount that can be charged, based on the Old Age pension. But, he said, "this basic charge bears no relation to the actual cost of care, particularly for those needing higher levels of care."

He said that extended care legislation "is supposed to cover the extra costs for those needing more care. But the total of basic charges and revenues available from the government through the extended care program is just under $34 per day. . . . Our cost is $65 per resident per day."

Baycrest costs are high "because the Jewish Home for the Aged admits very old, fragile people who require a great deal of care. These people would not be accepted in a nursing home because they need too much care. They have a range of medical problems — they need tender, loving care, good medical management and nursing care, and the stimulation of programming tailored to meet their abilities. They do best, and are happiest in a 'home' atmosphere rather than a hospital environment.

Rudin explained that to admit such people to a hospital would be wrong because (1), it costs twice as much to fund a chronic care hospital bed than it does to fund a bed in the Jewish Home for the Aged, and (2), a home environment is preferable, psychologically and socially.

Rudin said that residents and their families who have the resources in excess of the basic charges are asked to contribute an extra amount to help cover the deficits. But, he said, more than one-third of those admitted have no additional resources beyond their pensions and another one-third has only limited resources. "The cost of their care," he declared, "is a community responsibility."

To discuss tax laws, policy

TORONTO — **Representatives of fund raising agencies in the Toronto Jewish community will meet with Harry Klein, charitable organizations co-ordinator for Revenue Canada Taxation, and Harold Adams, specialty section head for Revenue Canada, to discuss tax laws and department policy and practices relating to charitable donations, on Wednesday, Jan. 27 at 2.30 p.m., in the Common Room of the Wagman Centre, 55 Ameer Avenue. The meeting is being organized by the United Jewish Welfare Fund's Endowment Fund.**

Ron Appleby, chairman of the Professional Advisory Committee of The United Jewish Welfare Fund of Toronto, says invitations are being sent to fund raising organizations, schools, synagogues and other groups concerned with the interpretation of government in regard to charitable gifts.

"This will provide us with a unique opportunity for freewheeling discussions with the tax department on numerous areas of concern," Appleby said. "Mr. Klein and Mr. Adams have agreed to accept a list of questions from us, to be answered and to serve as a basis for discussion."

Members of the Professional Advisory Committee are now preparing the questions.

For further information and reservations, call 977-3811, ext. 200.

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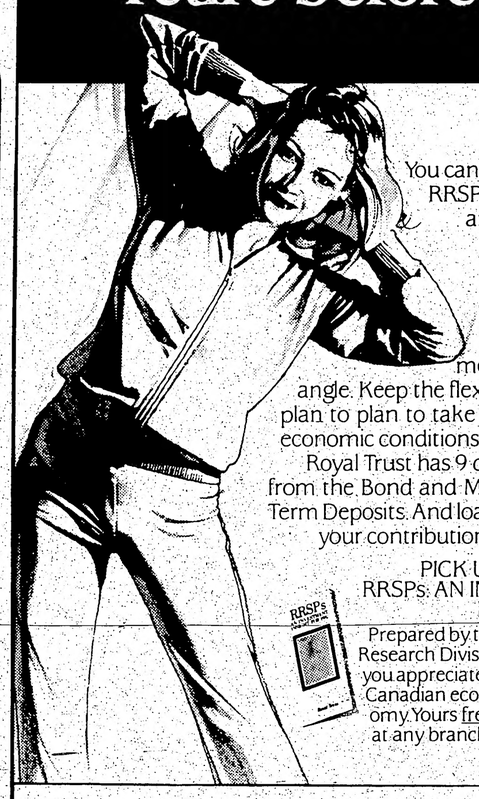

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A bar

Beverley and Milton Israel, their daughter, Laurin, and son, Andrew, now 14, returned last July from a year-long stay in India. Milton Israel, a history professor at the University of Toronto, is director of the Shastri Indo-Canadian Institute, a bilateral program between India and Canada for the exchange of scholars and cultural activites.

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By BEV

Even mitzvah Hall in drew Sha realize h worried going to Andre honest

Shenai musicians played traditional fe part due to small number of Jewish sim

Bar mitzvah boy Andrew, second from of the family receives Torah honor.

New sing at Beth T emphasize

By RONA ARATO

TORONTO — Singles meeting singles in an atmosphere of "intellectual stimulation" is the aim of Chaverim, a newly formed group that meets at the Beth Tzedec Synagogue.

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At pres ings are afternoon 2.30 but night mee planned. Chaverim communit

Upcomi clude Ben the Jewish Judy Feld music, Fe tive MPP on a Jew

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A bar mitzvah in India is a special occasion

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While in India, Andrew had his bar mitzvah in a synagogue in New Delhi. In the story below, Andrew recounts that experience and what he thought about his year in India, a country of 700 million people, the second most populous country in the world.

* * *

By BEVERLEY STERN

Even before his bar mitzvah in Judah Hyam Hall in New Delhi, Andrew Shale Israel began to realize he shouldn't have worried about how it was going to turn out.

Andrew, an open, honest North American youth of 12 when he arrived in India had some concerns.

None of his friends or extended family of aunts, uncles, cousins or grandparents would be able to attend. And even though there were people in India he remembered from previous trips (his parents had visited India about six times in the last 20 years; Andrew and Laurin had, in fact, lived in India about a total of four years at various times), Andrew recalls, "I did not share my parents' optimism about having a proper bar mitzvah on the other side of the world."

Andrew's fears were not allayed when he first visited the Judah Hyam Hall Synagogue, which looked to him then "like a plain, tiny white square box that would have been crowded with 50 people. Rows of chairs were arranged in a semicircle around the bima. There were a few chandeliers and many ceiling fans."

Andrew worried also that with no rabbi, cantor or Hebrew school in New Delhi, he would not be able to properly prepare his Haftorah portion and his blessings. Also, there were so few Jews in New Delhi that even getting a minyan together was problematic. A Kohen was required to bless the congregation; where would he be found?

Ezra Kolet, leader of the New Delhi Jewish community, whose family first came to India in the early 1700s, was to dissipate all Andrew's fears.

This warm, congenial man, dedicated to the preservation of Judaism amongst New Delhi's small Jewish community, not only taught Andrew Hebrew, the Haftorah reading and prayers, but "he helped me understand what it meant to be part of the Jewish people. Within a few weeks, I felt at home in Judah Hyam Hall."

The day of the bar mitzvah arrived. It was a clear, warm, sunny day in December with the temperature in the 70s. Not only did Andrew have his minyan but also a Kohen to bless the congregation.

Although the number of Jews living in New Delhi totaled only about a dozen families, there were Jews on staff at the United Nations, the various embassies and news bureaus from around the world — the New York Times and the Washington Post, for example. All were friends of the Israels.

The Kohen was an American engineer working for the United Nations.

Most of the guests, however, were Hindu, Muslim and Christian friends of the Israels, and for their benefit, Andrew recalls, the proud Ezra Kolet felt himself cast in the role of scholar and teacher: "It was obvious Mr. Kolet was delighted with the unusual size of the congregation and he was in no rush to conclude the service. He explained everything at length in English."

Unlike Toronto synagogues where Andrew had seen Torahs removed from their coverings, the Torah in the Judah Hyman Hall was enclosed in a wood case and stood upright rather than lying on a table.

In the kiddush that followed, Andrew's cake, which was given to him by his parents' oldest Indian friends, was in the shape of an open prayer book — one page decorated with the red maple leaf of Canada and the other in the orange, white and green colors of the Indian flag.

In the evening, which had cooled down to the low 50s, the Israel home was transformed into an oriental bazaar of scattered rugs and a huge tent on bamboo poles. Large charcoal braziers kept the temperature comfortable because the whole house was opened up to accommodate guests.

The glass doors of the living room and dining room were folded back and the house became a great hall stretching from the garden to the back.

Andrew describes an overhanging tent made of multicolored woven fabric with bold geometric design and richly-hued oriental carpets laid down side by side everywhere on floors and even on grass. It took a team of men working 24 hours to prepare the house in this fashion, he says.

In the front, a bar was set up and a small group of shenai players performed the traditional music of festive occasion in India. Jewish music is not known owing to the dearth of bar mitzvahs and Jewish simchas in New Delhi.

The back garden was divided into six stalls from which a cornucopia of food flowed. In each stall, a different kind of food was prepared. Tandoori chicken, Andrew's favorite, and a popular Punjabi dish, was cooked in deep clay ovens. On a large metal plate resembling a wok, another cook made South Indian dosas, a thin pancake filled with panir, Indian cottage cheese, spiced with coriander and rolled like a crepe or blintz.

In another stall, fish tika was prepared — small pieces of marinated fish grilled on a skewer; while another stall served lamb kabobs wrapped around skewers and barbecued.

On other tables were the sweets that Beverley Israel had prepared herself — dozens of different cakes and pastries which kept her busy for weeks.

Andrew's memories of his evening party are still sharp and happy. "By the time our house filled with 120 guests, I understood what my parents meant by 'our Indian family.' Everyone who came was a friend, new or old. They shared the joy and pride of the occasion just like the extended family they had become for me."

As for the whole year in India, all Andrew's experiences collide together in one rich kaleidoscope of color and sound. Today, he extracts impressions that hint of village and urban India, stark social contrasts between rich and poor, slow tradition and restless change, a wealth and diversity of art and architecture and a multitude of dialects and languages.

The most stunning visual image for him, is the Taj Mahal. The most enjoyable experiences: traveling and seeing the country, soaking in its varied culture and the friendships made at the American International School (where he was in grade 9, Laurin in grade 10).

Of his privileged life in India, where his family enjoyed the live-in services of chauffeur, cook and servants, Andrew is nonchalant. "Enjoyable while it lasted," he says, "but there was no privacy." Their modern home, the property of the Shastri Institute, was comfortable but not overly capacious.

The biggest challenge for Andrew on his return to Toronto, aside from the initial culture shock, was re-establishing friendships with his peers. He feels different because of his experiences, he acknowledges, but is not sure how.

Of one thing, he is convinced: "Canadians are lucky, we don't know how lucky we are. In India, if you are born poor, you probably die poor; you live in the village and follow in the footsteps of your father. There is no mobility. Canada, by contrast, is a land of opportunity."

Shenai musicians played traditional festive music of India at bar mitzvah. Jewish music is relatively unknown, in part due to small number of Jewish simchas.

Bar mitzvah boy Andrew, second from left, is flanked by his mother Beverley and father Milton Israel, as a friend of the family receives Torah honor.

New singles group at Beth Tzedec emphasizes Judaism

By RONA ARATO

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"We want to provide people in their 30s with an opportunity to learn about Judaism in a pleasant way while mixing with their peers," said Gilda Grossman, founder of the group.

"It's very difficult," Grossman said, "for Jewish singles to meet other people who share their religious and intellectual values. We're trying to provide an alternative way of meeting without all the pressures that usually go along with it."

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The primary focus of Chaverim is to reacquaint Jewish adults, many of whom have been away from the synagogue and Jewish life, with the principles and concerns of modern Judaism, said Grossman. Speakers are chosen from all areas in the Jewish community and the board plans to keep the program diverse.

"The purpose here is not to come away with a date, but to have a pleasant and stimulating time," said Grossman, who feels that the group is succeeding in its aims. Turnouts for meetings have been high, with participants returning on a regular basis.

At present, the meetings are all on Saturday afternoons from 12.30 to 2.30 but several Sunday night meetings are being planned. All meetings of Chaverim are open to the community.

Upcoming programs include Ben Schlesinger on the Jewish family, Jan. 30; Judy Feld Carr on Jewish music, Feb. 20; Conservative MPP Larry Grossman on a Jewish politician's view of Ontario society in the 1980s on March 27; and Urram Sadmy and Moshe Rosen from Bank Leumi Le Israel, who will discuss the role of Bank Leumi in the development of Israel.

The Canadian Jewish news

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Arts

[Elizabeth Frey photo]

Mary Hecht sculpts a rugged Moses.

Richly textured appeal to Mary Hecht's works

By BEVERLEY STERN

TORONTO —

Mary Hecht, a York University lecturer on sculpture and drawing and well known for her religious art, is currently exhibiting at the Gustafsson Galleries on Yorkville Ave. until Jan. 30.

Hecht, who has been commissioned by synagogues and Catholic schools, is showing 16 bronzes in religious and mythological themes, mostly one-of-a-kind, and priced about $1,000 to $10,000.

In mottled bronze, Hecht's works have richly textured appeal and tend to present powerful visual images from such archetypal figures as Moses, Jacob, Daedalus, King Arthur and Bacchus.

"I'm fascinated by religious art, which is more the concern of myth than reason," says Hecht, who illustrates for Middle East Focus, published by the Canadian Academic Foundation for Peace in the Middle East, as well as for American magazine published by the Wagner Society of New York.

"Claes Oldenburg's hamburgers and baseball bats may be valid artistically for Oldenburg, but they are not inspiring for me personally," says Hecht, who was born in New York City and emigrated to Canada in 1970.

Rather, says Hecht, she is pulled towards the heroic human qualities, the deep emotions and universal questions in life that are represented by the symbols in the Bible and myth.

On the one-time emphasis on form, which stressed surface and technique in sculpture rather than content, Hecht says she agrees with art critic John Bentley Mays, that art is not just what meets the eye — content is equally important.

Besides working bronze, Hecht also works with clay, wood and cement. Most often, the material chosen determines the form of her work, she says.

Hecht, who averages about 10 original pieces a year, says some of her bronze sculptures can take up to two years to complete. She uses a foundry in New York for her casting.

Hecht was invited this year to become a member of the Sculptor Society of Canada. She is also a member of the American Society of Contemporary Artists and has been a recipient of an Ontario Arts Council grant and won honourable mention at an international exhibition of liturgical art and architecture in Boston.

Her works are exhibited in universities, synagogues, museums and galleries in Toronto, Hamilton and Montreal as well as across the United States. She is also represented in private collections around the world.

One of the first private commissions given to her came from Edmund Kaiser, titan in the aluminum industry, who bought a sculpture of four Jews and later commissioned her to create a work for the late Indian prime minister Nehru.

Recently commissioned to make three pairs of Torah crowns for a Boston Temple, Hecht is also working on a sculpture for the garden of a Sephardic synagogue in Philadelphia. She created a sculpture for the ark in the Reconstructionist synagogue in Toronto, of which she is a founding member.

Hecht felt particularly honored last May when the mayor of Glen Falls, N.Y., designated May 31 to be Mary Hecht Day to mark the opening of her exhibition of religious art at Temple Beth El. She lived in Glen Falls and her parents are buried in the Temple Beth El cemetery.

Hecht speculates that Jewish religious art began to flower in Germany about 1850 with the birth of the Reform movement and later in the United States about 1920 as Reform moved to North America.

She adds that although the second commandment forbidding Jews to make graven images or idols did inhibit artistic freedom, it did not stop Jewish craftsmen from creating objects of art out of Jewish ceremonial objects.

She cites Torah breastplates, scrolls, pointers and kiddush cups, wedding certificates (ketubot), haggadot and megillot as examples of art in Jewish religious objects.

Slender volume deals with a number of weighty matters

books

By BERNARD BASKIN

Between Right and Right — Israel: Problem or Solution
By A. B. Yehoshua
Doubleday of Canada, $15.95

This is a shocking book; it jars the mind and emotions. Israelis who live in the midst of the battle for security and survival often say or write things that outsiders would consider irresponsible or audacious.

In this slender volume the Israeli writer, A. H. Yehoshua, acclaimed for his short stories (Three Days and a Child, Early in the Summer of 1970, etc.) deals with such weighty matters as the meaning of the Holocaust, the relationship between Israel and the Golah (Diaspora) and the conflicting Jewish and Arab claims for the land.

For him, the Holocaust is the "final decisive proof" of the failure of the Diaspora experience. He is appalled at how quickly this unique event has been trivialized: "Comparing Soviet with Nazi persecutions of the Jews only serves to diminish the enormity of the Nazi madness. Talk of the PLO as a Nazi organization only obscures the essential difference between the Nazi madness, the anti-semitic consistency of murdering every Jew simply because he is a Jew, and the (admittedly cruel) nationalist struggle to oust us from a certain territory."

Like a prophet of old he scolds those who maintain that suffering confers virtue or righteousness. "We must bear in mind that our having been victims does not accord us any special moral standing. The victim does not become virtuous for having been a victim. Although the Holocaust inflicted a horrible injustice on us, it did not grant us a certificate of everlasting righteousness. The murderers were amoral; the victims were not made moral. To be moral you must behave ethically. The test of that is daily and constant."

Out of the Holocaust came the revelation of man's ability to endure. It was still possible for the living dead to make moral decisions and to share their last crust of bread with others. "We who were there . . . can and must raise the banner of faith in man."

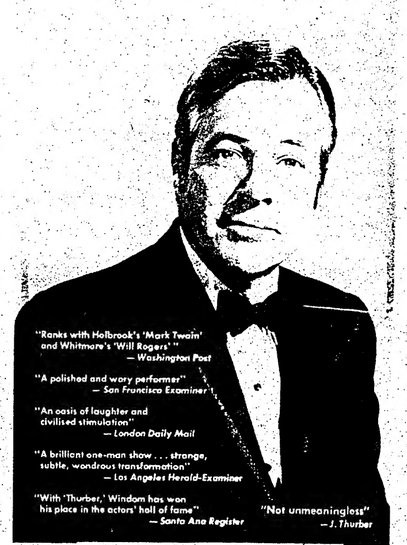
The Diaspora is the key to understanding the Jewish people. It is a neurotic condition of self-imposed exile. It was chosen by Jews because it was easier to live in the Golah — despite multiple problems — than to have to prove to themselves and to the world that the Jews in their own country can be "a kingdom of priests and a holy people."

This psycho-historical analysts — the understandable viewpoint of a young Israeli who writes from a secular point of view and with a disdain for Diaspora values — seems one-sided and unfair.

Where religion is concerned the author asserts that it is too important a subject to be left to the religious-minded. Religious reformers are necessary in Israel for a new time — possibly from the periphery of Orthodoxy. Had Ben-Gurion, at the height of his power and spiritual-intellectual influence, gone on Yom Kippur to pray in an Israeli-style Reform synagogue, instead of secluding himself in his house to read Spinoza and Aristotle, his vast authority would have stamped a different religious conception with decisive legitimation. It, in turn, would have undergone a profound Israelization and would have become a new source of authority, says Yehoshua.

On the question of Arab-Israeli hostility, the author is hesitant and cautious. Both sides have valid claims to the land. The historic and religious arguments offered by Jews are insufficient. The only valid claim that Jews have is the moral argument that flows from "the survival right of the endangered."

As must be obvious, this is a provocative, challenging and non-establishment analysis of basic issues that concern all Jews. There is ample room for argument and disagreement but this book should be read.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"A polished and wary performer" — San Francisco Examiner
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"A brilliant one-man show . . . strange, subtle, wondrous transformation" — Los Angeles Herald-Examiner
"With 'Thurber,' Windom has won his place in the actors' hall of fame" — Santa Ana Register
"Not unmeaningless" — J. Thurber

William Windom is wistful as Thurber.

William Windom takes role as James Thurber

TORONTO —

When the Leah Posluns Theatre presents its next production, Windom plays Thurber, from Jan. 21 to Feb. 13, it's sure to have a hit on its hands.

Windom is William Windom — one of those Hollywood actors who has a face that everybody seems to know, but few know his name.

But, just the same, he is a well known actor who won an Emmy for his lead role in the NBC-TV series My World and Welcome to It. He is also known for his role as male lead in The Farmer's Daughter.

Windom plays Thurber is a 1-man, 2-act play, based on one of the great 20th century U.S. authors, James Thurber.

"Windom has often been compared to Hal Holbrook doing Mark Twain," said theatre director Reva Stern-Tward. "He's a very popular actor and I consider him to be a big draw."

Stern-Tward said the play is one of sophisticated humor that draws from the writings of Thurber. "It's somewhere between Oscar Wilde and the Marx Brothers . . . It's a lot like Mark Twain."

She added that Thurber is considered a modern classical writer who is studied in universities, high schools and theatre arts courses. She said Windom is often mistaken for James Thurber because he has been associated with the role for such a long time. "He's a very charming, sweet and amusing man who is very serious about his work.

"People in the industry are full of praise for him."

While he is in Toronto, Windom hopes to meet with a number of university students. Stern-Tward said "he loves students and loves to promote Thurber and good literature."

Many chuckles in this volume

By MURRAY MALKIN

The Big Book of Jewish Humor
Edited and annotated by William Novak and Moshe Waldoks
Fitzhenry & Whiteside, $14.95

What is Jewish humor? That is a question that has been asked time and time again and even if you spent hours trying to define what it really is, you'd probably still find some holes in the answer.

Broadly defined, Jewish humor is usually about something . . . anything from food, family, business and anti-semitism to wealth and health can be subjected to Jewish wit. Also, Jewish humor pokes fun at religion, unmasks stuffed-shirted politicians and mocks just about everybody and everything under the sun.

But, most of all, Jewish humor is something that is probably beyond a good solid definition. It is something that is probably best defined by example and an excellent source for those examples is the new Fitzhenry & Whiteside book, The Big Book of Jewish Humor, edited by William Novak and Moshe Waldoks.

This new book is truly a gem that should find its way into every home's library. It contains more than 300 pages of classic jokes, stories, poems, cartoons and various other humorous bits.

One way that this book differs from other anthologies is that it devotes a good deal of space to the work of American Jewish humorists after World War II. Authors like Max Shulman, Woody Allen, Lenny Bruce, Jules Feiffer, Shel Silverstein, Philip Roth, Sam Levenson and Bernard Malamud are just a few of the writers included in this collection.

The authors have borrowed their material from a number of other sources, but they give a good deal of credit to two collections by Nathan Ausubel, A Treasury of Jewish Folklore and A Treasury of Jewish Humor. Another excellent source was Leo Rosten's The Joys of Yiddish.

Many of the jokes in The Book of Jewish Humor are old, but they are never stale. They're the type of jokes that will bring a chuckle to the reader no matter how often he or she has heard them before.

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By TIM BOXER

NEW YORK —

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Two books take a look Jewish hist

From Spanish Court to Italian Ghetto
By Yosef Hayim Yerushalmi
University of Washington Press, $18

Judaism as a Civilization
By Mordechai Kaplan
Jewish Publication Society, $12.95

By DAVID BIRKAN

Prof. Yosef Yerushalmi's book is a scholarly exploration of the life and thought of Isaac Cardoza, the 17th century philosopher, scientist and physican. Cardozo, as a Marrano, was appointed physican at the royal court of Madrid. Persecuted by the Inquisition, he fled to Venice with his brother where he openly embraced Judaism.

Cardozo published collections of poetry, medical and scientific works, and philosophical and theological dissertations. His fame rests with a comprehensive apologetic work, Las Excelencias y Calumnias de los Hebreos, in which he described 10 outstanding virtues of the Jewish people and refuted the 10 most common calumnies against them.

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Yerushalmi's works is an excellent study of a turbulent era in Jewish history. The index and bibliography are comprehensive.

The author is Salo Wittmayer Baron Professor of Jewish history and the director of the Centre for Israel and Jewish Studies, at Columbia University.

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Ballet plays O'Keefe

TORONTO —

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Alexander H. Cohen producing benefit

Show they'll talk about for years

Elizabeth Taylor and Alexander Cohen join forces to raise funds for a nursing home, with Night of 100 Stars.

traveling with the stars

By TIM BOXER

NEW YORK —
Alexander H. Cohen, one of the most illustrious names in show business, is creating what will become the stellar highlight of the 20th century. This pinnacle of entertainment, Night of 100 Stars, will burst upon the world's largest stage at Radio City Music Hall on Feb. 14.

The extraordinary program is dedicated to the centennial celebration of the Actors Fund. It's the beginning of a fund raising campaign for $2 million to build a nursing home on the grounds of the Actors Home in Englewood, N.J.

The dedicated man behind this stupendous occasion, Alex Cohen, is well known for his classy production of the annual Tony Awards on television. Night of 100 Stars, featuring the talents of celebrities from Broadway and Hollywood, will be televised March 8 on ABC.

Among the Jewish names are Ed Asner, Jack Klugman, Lauren Bacall, Howard Cosell, Milton Berle, Alan King, Marvin Hamlisch, Tony Randall, George Burns, Hal Linden, and of course Sammy Davis Jr. and Elizabeth Taylor.

The highest paid producer in television is taking no salary for the event. "I could have been paid in the several hundred thousand for this show," he said. "But when you ask people to perform for nothing for the benefit of the Actors Fund, you can't be paid."

Right after this show, Alex will plunge into hectic preparations for the annual Tony Awards, which will air June 6 on ABC. It's the most exciting of all such awards programs.

"The biggest problem," Alex said, "is dealing with a hundred stars. So many more want to participate that we're going to take a 2-page ad in the New York Times and announce a name change: Night of 100 Stars And Then Some. We'll end up with 150 spectacular names . . . every one performing in the show.

"We're putting together an all-star band with Jack Lemmon on piano, Marty Feldman on drums, Henny Youngman on violin — you get the idea."

Alex's father was Alexander H. Cohen who was born in England and made his fortune as a cloak-and-suiter. He died when Alex was four.

"When I was 15, I found a steamer trunk in the basement. Inside were 4,000 telegrams addressed to my mother when my father died. He had to be the world's most popular man. I was overwhelmed."

Alex, too, has countless friends. In fact, his Rolodex bulges with 25,000 phone numbers. He has access to any celebrity in the world. Yet he insists, "I don't think I have 10 friends. That's probably a high estimate." He values true sincere friendship.

He runs a business that's really three jobs. First, he's producer of plays on B'way and London. He presented Sir John Gielgud and Sir Ralph Richardson in Home, Richard Burton in Hamlet, Liv Ullmann in Anna Christie, and last year he had A Day in Hollywood/A Night in the Ukraine. Alex and Jimmy Nederlander are co-producing A Day in Hollywood this month in Los Angeles.

His next B'way play will be The Lady and the Clarinet, a comedy by Gordon Davidson who wrote Children of a Lesser God, opening in May with Ellen Burstyn possibly starring.

Second, Alex heads Bentwood Productions which produced the Marlene Dietrich Special and the 50th CBS anniversary show, as well as the Tony Awards every year.

Third, he runs Interscope, a public relations company which represented O'Keefe Centre in Toronto and other show business enterprises.

Known for his lavish black-tie opening night parties, Alex assures us that "when I spend money, it's my own money I'm spending. I enjoy it."

* * *

Budd Schulberg, who wrote the original screenplay for A Face in the Crowd, will have his movie reissued. In addition, he'll dramatize his On the Waterfront film classic for a B'way production.

Budd, whose Moving Pictures bestseller from Stein and Day has been shaking up Hollywood with intimate stories of revered studio heads and starlets, will create a similar shock in the sports world when his inside story of Joe Louis' colorful career is aired in April. The 2-hour movie is expected to become a TV classic when it's produced for ABC-TV by Jim Jacobs and Bill Cayton. (Contains a great deal of intimate footage never before seen on the life and loves of the Brown Bomber.)

* * *

George Kalinsky, for 14 years the official photographer and art director at Madison Square Garden, is finishing his seventh book. This time it's about Tracy Austin, the top women's pro tennis player, to be published in March by NAL.

Two books take a look at Jewish history

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The new edition of Judaism as a Civilization is a reissue of Kaplan's major work, first published in 1934. Long out of print, it was republished by the JPS and the Reconstructionist Press in honor of Kaplan's 100th birthday, which he celebrated on June 11, 1981.

Kaplan, the founder of Reconstructionism, is a leading figure in American Judaism. He abandoned traditional Judaism to develop a theology of Judaism as an "evolving religious civilization." The revealed texts of tradition are not binding directives for Jewish living, he argued, but at best, guides. The immediate needs of the Jewish people are to be tackled with as much individualism and diversity as is needed for their solution, he maintains.

Kaplan's relegation of God to a non-personal naturalistic and relative concept, among other things, aroused strong opposition. He became one of the few Jews in the past hundred years to be subject to herem — social and religious ostracization from the Jewish community at large.

Judaism as a Civilization contains the foundation of Kaplan's views. In it, he details his arguments that Judaism changes as the Jewish people encounter new social, political and cultural conditions, and that Jews should reconstruct their liturgy to meet these apparently new conditions. Adding and eliminating customs was a necessity; these were nondivine in origin anyway, he argues, and could be revised.

Kaplan taught at the Jewish Theological Seminary in New York for more than 50 years, influencing generations of Conservative rabbis.

The new edition bears an introduction by Arthur Herzberg, professor of Jewish history at Columbia University.

Capacity crowd at Temple Sinai for Mendelsohn Memorial Concert

music

By RICK KARDONNE

TORONTO —
The second performance of Ben Steinberg's Suite for Viola, Flute and Harp, featuring three renowned instrumentalists — flautist Suzanne Shulman, violist Mark Childs and harpist Erica Goodman — highlighted Temple Sinai's annual Ruth Mendelsohn Memorial Concert which attracted a capacity audience Jan. 8 despite frigid weather.

Commissioned by Suzanne Shulman with the assistance of the Ontario Arts Council, this piece received its premiere last March. The work is biblical in concept, reflecting three aspects of the life of David. While it was inspired by Sephardic materials researched in Israel and Spain during the fall of 1980, it remains an original composition. Only the first movement directly quotes a musical fragment of an Italian Sephardic version of Psalm 113: a Hallel psalm recited during the seder.

The suite represents an admirably adventurous, if not always successful, attempt to fuse Sephardic motifs with turn-of-the-century impressionistic frameworks. The fusion succeeds in the final dance because the Sephardic themes and rhythms retain priority over the sensual embelishments.

In the Psalm 113, the mellow whole-tone harp at times blurs the sharp impact of the oriental melody. A more baroque-style harp arrangement would have enhanced the theme.

This annual Ruth Mendelsohn Memorial Concert is part of Temple Sinai's Our Musical Legacy series — for the past two years, Toronto's most active musical series presented by a single Jewish communal institution.

That is why, of the four chosen selections, two, which were not by Jewish composers, were out of context here. The opening Sonata in G Major by Antonio Lotti is a forgettable baroque trifle. Why not a Jewish baroque composition, by Rossi or contemporary equivalent, in its place? And Debussy's Sonata for Flute, Viola or Harp is not one of his more memorable works.

If Jewish works for this particular instrumental combination were not available, solo Jewish works for each instrument should have been included in such a program. As it was, the audience responded with any spirit only to the two Ben Steinberg works, the other being his charming Three Songs for Flute, Viola and Harp (based on Israeli folksongs).

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Ballet plays O'Keefe

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WINDOM PLAYS THURBER also previews tonight, opens Sat. Emmy-awardee **William Windom** resembles the late great humorist **Thurber** whom he portrays in this thought-provoking 1-man presentation, nightly at 8, 2 p.m. mats. at our own **Leah P's**. Do phone for details and reservations. Ask about the special dinner/show deals — kosher incl. **Leah Posluns Theatre, 4588 Bathurst Street, 630–6752.**

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Travel

DROP-IN SKIING

Helicopter skiing is the newest sport in the mountains of British Columbia. This trio came aloft in Garibaldi Provincial Park, near Vancouver.

New Costa Rica site offers jungle haven for naturalists

By JAMES MONTAGNES

PALMAR, Costa Rica — On March 10 the first group of North American naturalist vacationers is expected near this small town close to the Pacific Ocean. Here Glenn and Trish Warner are starting their second vacation retreat for vacationers who really want to get off the beaten path.

For the past 12 years the Warners (he was a member of the Royal Canadian Mounted Police in the far north) have been operating a vacation camp for naturalists north of the Arctic Circle at Bathurst Inlet on Coronation Gulf in Canada's Northwest Territories. It has been highly successful with a limited number of Canadian and U.S. visitors during July and August. They come to see the many varieties of birds nesting in the area, the small and big game animals, for fishing and for scenic tours in this mainly uninhabited region.

Now the Warners have opened another spot for naturalist buffs where they can see howler monkeys, 3-toed sloths, coatimundis and other jungle animals. At the retreat and its environs there will be opportunities to see some 700 Costa Rican bird species including toucans, parakeets, frigatebirds, jeweled hummingbirds, forest falcons, parrots and tanagers, as well as a wide variety of tropical flowers, jungle plants and orchids.

The new retreat is called Las Ventanas de Osa. Distinctive limestone "windows" formed by water erosion gave the name to this location on the Pacific Ocean coastline.

The Warners are starting small, with accommodations for eight persons a week in a lodge with a swimming pool, tropical gardens, comfortable lounge, familiar food and an English-speaking staff.

To reach this new resort you fly to San Jose, capital of Costa Rica, from any major airport in Canada or the United States, mostly via Miami. The Warners pick up their guests at San Jose airport on Wednesdays for the 90-minute flight via the Costa Rican airline LACSA in 18-passenger aircraft to Palmar. From there it is a 60- to 90-minute drive in station wagons via jungle trails and tropical scenery to the lodge. (The fee for a week's stay, from San Jose airport and return, is $1,500 U.S. funds.)

There will be excursions for the day on hiking trails, days on the white Pacific beaches, and tours in the nearby heavily wooded mountains.

The lodge will be open from mid-March to early October.

And being considered instead of the flight to San Jose, is the spectacular jungle mountain trip from the Osa Peninsula to San Jose, a trip expected to take seven hours.

(For further information contact the Warners at Box 820, Yellowknife, NWT, X0E 1H0, phone (403) 873-2595.)

Excellent facilities at Talisman ski resort

By JAMES MONTAGNES

KIMBERLEY, Ont. — **Taking a lesson from southern tennis schools, an Ontario ski resort has installed film equipment on its ski slopes so ski school students can have an instant replay of their skiing techniques. At Talisman Ski Resort there is a warm ski hut right on the ski slopes where you and your ski instructor can analyze your skiing skills and the pro can make suggestions for improvement.**

This is just one of a number of extras to be found at this ski resort. Here families can come to ski, youngsters from 3 to 6 years can get an introduction to the sport from specialists, and there are special ski classes for 5- to 12-year-olds, for 13- to 19-year-olds and for adults.

And to make sure that parents can have their own style of downhill and cross-country ski pleasure, Talisman has instituted programs for the youngsters which not only include classes but also after skiing events and meals.

The ski resort is located in the scenic Beaver Valley, north of the village of Kimberley, not far from the Georgian Bay towns of Owen Sound, Meaford and Collingwood. It is sited on the floor and up the 600-foot (185 metres) vertical slopes of a U-shaped glacier valley.

Ski facilities include double chair, T-bar and rope tow ski lifts which can accommodate up to 4,500 skiers per hour. Talisman not only has a good ski school under Lorne McFadgen, but also a trained ski patrol and ski rental shop.

While the Georgian Bay area usually has plenty of good snow for downhill and cross-country skiing, this ski resort has also installed snowmaking equipment when Nature misses the area for a few days. For those who do not get enough skiing in daylight hours, there are lighted ski runs for Saturday nights.

The resort is in its 19th year, and has grown from a small hotel with 22 rooms to its present 65 rooms, with dining rooms and bars capable of feeding almost 500 guests at a time. In summer there are a 9-hole golf course, facilities for grass skiing, tennis courts, archery and other summer sports.

The ski season from December to late March includes the Talisman Winter Festival on Feb. 27 with special ski competitions and fun events.

Available all winter are daytime package rates, weekend package rates, **mid-week skiing packages including accommodations, ski lifts, meals, and ski lessons.**

The resort has 25 kilometres (15 miles) of cross-country ski trails, and 65 acres of mainly intermediate ski terrain.

There are nightly entertainment programs with live music, hay rides, and disco dancing. You can swim in a heated outdoor pool within view of the snow-covered hills, and enjoy a sauna afterwards.

(Rates range from $13 weekday lift pass for adults, $9 for juniors, free to those under 8 years, to family lift tickets of $39 on weekdays. Accommodation packages range up from one day per couple at $120 to ski weeks of five days per couple at $365, ski weekends at $147 per couple.

For more information contact Talisman Ski Resort, Kimberley, Ont., M0C 1G0; phone (416) 364-0061 toll free, or (519) 599-2520 collect.)

Dan Hotel chain starts expansion

By BARUCH SAVILLE

TEL AVIV — **The Dan Hotel chain celebrated the 50th anniversary of the opening of Jerusalem's celebrated King David Hotel by embarking on a nationwide expansion program. When completed by 1984, the program will give Israel's domestic hotel groups more than 2,000 rooms in nine buildings across the country.**

Emphasis will be on 3- and 4-star accommodation, according to Simon Cooper, 37, chain general manager.

"Except for the very special ones, like the Tel Aviv Hilton or Dan King David, the day of the luxury class hotel seems to be over," he said in an interview. "The majority of travelers to Israel come as tourists and are satisfied with more reasonably priced accommodation. Tourists can do without 5-star service, as long as they are in a clean, friendly place."

In Eilat, the chain will have two hotels, the 5-star Dan Eilat and the 4-star Lagoona. Computers will be introduced to cut down on labor costs.

In Haifa, where the Dan Carmel is the only 5-star hotel, the chain is going ahead with its Panorama Hotel. The latter will encompass 300 4-star rooms and 100 luxury apartments for purchase or rental.

The Dan Netanya is the only 5-star hotel in the seaside resort town. A small building of 100 rooms, it was formerly the Four Seasons Hotel.

The Dan chain began in 1947 when the Federmann brothers, Yekutiel and Samuel, took over the 21-room Kaete Dan in Tel Aviv. During World War II, the Kaete Dan had served as a billet for Royal Air Force officers. In those years, it was Tel Aviv's finest hotel.

With the financial backing of a Tel Aviv-Miami consortium represented by Max Orowitz, the Federmanns proceeded with their expansion. It was directed by one of Israel's earliest professional hoteliers, Paul Silberman.

Ontario offers many activities during the long winter months

By JOAN ALEXANDER

TORONTO — **There's no reason to hibernate this winter in Ontario. Places to go, things to do, and activities to keep the blood circulating and the body warm abound. So let it snow and blow. From skiing to hiking, snowmobiling to sledding, and ice fishing to skating, there is virtually no excuse to stay indoors.**

A season of fun, healthy exercise and new experiences for the whole family is aptly advertised in the ministry of industry and tourism's new film Winter in Ontario starring Hagood Hardy, who also wrote the musical score for the film. Directed by David Mackay and photographed by Lubek Bogner, the film follows Hardy and his family as they embark across Ontario to cover a wide range of open and beautiful space, from Thunder Bay to Blue Mountain, from Algoma to Ottawa.

The skies are azure, the forests alpine; miles of virgin snow and then a magnificent shooting waterfall. No man's land suddenly seems like the best place on earth to get away to.

Small towns are nestled in for the winter. Fiddlers fiddle on the bus and a harmonica hums while Via Rail carries you further into the wilderness. Resorts and inns are there for the traveler who wants to eat a home cooked meal, sing by the piano or laze by the fire. From Uxbridge to Wawa, Cornwall to Algonquin Park, winter parks and ski resorts offer a wide range of facilities and services.

Hardy and his family visited Winterlude, the winter carnival in Ottawa where they were entertained by bed races, the Canadian Ski Marathon, standardbred horse races, and outdoor curling competitions. This year the festival runs Feb. 5-14.

Other winter carnivals will be held in Hamilton (Winterfest with dog sled races, alpine and cross-country ski races, Feb. 4-7), in Port Elgin (Feb. 5-7), North Bay (Jan. 31-Feb. 7), and Timmins (Feb. 18-21). All in all, there are 49 winter carnivals and festivals in Ontario.

The ministry also suggests 1-day outings. A trip to the restored Schneider House in Kitchener will send you back in time to the middle of the last century when Mennonite Joseph Schneider was beginning to establish his sawmill around which the city of Kitchener was built in what was then Upper Canada. The story of the Schneider family and the city of Kitchener is told by displays that include pictures, maps and artifacts.

Ontario Place is also pleased to announce its "state of the art" film lineup for the 1982 70 MM festival in Cinesphere. On a cold day, you can warm up while watching such films as 2001: A Space Odyssey, Superman: The Movie, Gone With the Wind, and Apocalypse Now, on Toronto's largest screen. But don't forget to bring your skates. Ontario Place's skating rink is open Friday nights, Saturdays, and Sundays until Feb. 28.

A Winter Book and Winter Events pamphlet, available through Ontario Travel describe the wealth of activities in detail, everything from where to shop to where to ski, to how to get there and what to bring. From history to art, woodland trails to dog shows, Ontario offers an enjoyable winter for everyone. Ontario has plenty of ice to go around. So cheer up, Canadians, who needs Florida?

Inquiries can be directed to Ontario Travel, Queen's Park, Toronto, M7A 2E5. Or call collect (416) 965-4008, weekdays 8 a.m.-5 p.m. Recorded ski reports can be heard any time, seven days a week at (416) 364-4722.

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Haig in

[Cont'd. from page 1]

Palestinian autonomy is far too wide."

Yitzhak Shamir, Israel's foreign minister, sounded a similar theme. Asserting that an agreement was possible, he added that Israel has not relaxed its efforts to confine autonomy to local administrative matters. In other words, he suggested, Is-

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CJC submi on religio

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The CJC brief approves the current CRTC policy "that a program not be its own advertising. This policy should apply to religious broadcasting in Canada," it states.

The CJC rejects giving broadcasting licences to religious denominational groups because it fears these groups will be hard to regulate, will restrict access to other denominations and will be an "invitation to divisiveness."

The CJC believes that "the religious climate in Canada is infinitely healthier than the religious climate in the United States . . . and that the disciplined use of the electronic media has played an extraordinary important role in making

Immersio

[Cont'd. from page 1]

By their first year of English instruction — in grade 4 in the case of Hebrew Foundation School, grade 3 at Solomon Schechter — some double immersion students lagged slightly in English writing skills at the beginning but they quickly caught up to other children, said Genesee.

The Jewish students test results were also compared to those of public school students, of equal intelligence, who had gone through French-only immersion programs and to those of students in the Protestant school board's regular program where French is taught only as a second language.

Not surprisingly, the Jewish students did significantly better than the students learning French only as a second language. More noteworthy, said Genesee, is the fact that the Jewish children were

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But even Haig, perhaps inadvertently, made a distinction between the government and people of Israel. It was not noticed by many untrained ears, but experienced diplomats here in Washington were stung by it.

"President Reagan," he said, "recognizes perhaps far more than any President in recent history the vital importance of our obligations to the people of Israel and our guarantees to the survival of that state. Nothing has changed."

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Aims for "substantial progress" before Yamit withdrawal

Haig in Mideast: optimism, but little progress

[Cont'd. from page 1]

Palestinian autonomy is far too wide."

Yitzhak Shamir, Israel's foreign minister, sounded a similar theme. Asserting that an agreement was possible, he added that Israel has not relaxed its efforts to confine autonomy to local administrative matters. In other words, he suggested, Israel was not ready to make further concessions. As for the status of East Jerusalem, Shamir stated that the question was closed. Egypt — not to mention the U.S. — holds that the eastern sector of the city does not legally belong to Israel and should be on the agenda of the talks.

Prior to Haig's arrival in Jerusalem, Shamir said in an interview that an accord would be out of reach unless Israel could dominate events on the West Bank and in the Gaza Strip. He warned Egypt and the U.S. that pressure would be counter-productive.

Despite the yawning chasm in their respective positions, the Israelis and the Egyptians are pleased that the U.S. is taking an interest in the future of the autonomy talks.

Both Menachem Begin and Hosni Mubarak — Anwar Sadat's successor — have accused Washington of showing lukewarm support for the Camp David process, citing the absence of a special U.S. negotiator to back up their claim.

After the signing of the 1979 Israel-Egypt peace treaty, President Jimmy Carter selected special envoys — Robert Strauss and then Sol Linowitz — to represent the U.S. in negotiations on the Palestinians. But Ronald Reagan has resisted the naming of a Middle Eastern ambassador.

Since the talks were resumed last autumn, the U.S. has been represented by specialists from the state department and its envoys in Tel Aviv and Cairo. During his stay in Israel, Haig said he might appoint a top-level negotiator.

Meanwhile, the United Nations Security Council postponed a vote on a Jordanian resolution to impose sanctions on Israel for applying Israeli law, administration and jurisdiction to the Golan Heights.

According to reports, the Jordanians and the Syrians lost key support when Panama and Zaire decided to abstain. Nine out of 15 votes are required for passage. But even if the Arabs find them, the U.S. will veto a resolution of the type requested by Jordan and Syria.

In another development, Saudi Arabia refined its 8-point peace plan by announcing that it has ruled out recognition of Israel except with the agreement of all Arab states and the Palestinians. Previously, the Saudis had offered implicit recognition of the Jewish state.

The new position all but scotches the Saudi proposal, since the U.S. and the European Economic Community will presumably not back a plan which ignores Israel's existence.

CJC submits brief outlining major positions on religious groups owning radio, TV stations

[Cont'd. from page 1]

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In its brief, the CJC says it "heartily endorses the position of the minister of communications, Francis Fox, who said, 'Canadianizing the airwaves is more important than Canadianizing the price of a barrel of oil.'

"The American cultural bombardment is most apparent in religious broadcasting. Canadian religious programming is all too often an extension of the marketing agendas of the electronic religion industry in the United States," says the CJC.

In particular, the CJC singled out proselytization, soliciting for financial support and racial and religious slurs as practices which should be forbidden in any religious programming.

Rabbi Jordan Pearlson

Effective regulation in such areas, CJC hopes, will put an end to the most offensive of U.S. religious programming beamed to Canadian listeners.

CJC affirmed the opportunity of religious broadcasting in Canada to cultivate "an indigenous Canadian religious cultural expression." The brief asserted that "the quality of religious music and musical talent is equal to that anywhere in the world — and that the quality and benevolence of the Canadian clergy" is equally high in performance.

The CJC brief specially commended religious programs such as Man Alive, Hymn Sing, Celebration and Meeting Place as those which "reflect Canadian religious complexities accurately and sensitively."

It also praised the national religious advisory committees of the CBC English and French services for "creating a prototype of . . . a broad advisory group working harmoniously to achieve honest representation in religious broadcasting."

Expressing its concern over the growth of paid-time religious programming, CJC said there has been a decline of access to public service programming for Canadian mainline denominations. "Such a development is an unfortunate by-product of the Americanization of the Canadian electronic media," the brief states.

In sum, the CJC maintains that the present CRTC policy on station ownership is "inherently sound." The brief says there is a better chance to control abuse and exercise discipline when ownership is in the hands of "identifiable individuals" whose economic stake and public reputation promote accountability.

Immersion students do well

[Cont'd. from page 1]

By their first year of English instruction — in grade 4 in the case of Hebrew Foundation School, grade 3 at Solomon Schechter — some double immersion students lagged slightly in English writing skills at the beginning but they quickly caught up to other children, said Genesee.

The Jewish students test results were also compared to those of public school students, of equal intelligence, who had gone through French-only immersion programs and to those of students in the Protestant school board's regular program where French is taught only as a second language.

Not surprisingly, the Jewish students did significantly better than the students learning French only as a second language. More noteworthy, said Genesee, is the fact that the Jewish children were on the same level in French as the single-immersion students, even though they had roughly half the amount of exposure to French.

The researchers followed the 1974 pilot group from kindergarten through grade 6 (elementary school graduation), as well as two follow-up groups in succeeding years. Grade 4 was a critical year in the evaluations because by that time, all of the students were studying some English.

Findings during one year which revealed a significantly higher scores in the Hebrew tests among the double immersion students as compared to students in Solomon Schechter's regular stream, which had almost the same number of hours of Hebrew instruction, are inexplicable to the researchers, but may be due to the former's having to develop better language learning skills in general.

Genesee figures the reinforcement in English the double immersion children received at home and elsewhere outside school was enough to allow them to maintain their command of that language. The children's rapid recovery of the finer points of English, like spelling and grammar, once they got to the later elementary grades, was probably again due to having acquired sharper language learning skills early on.

Genesee and Lambert have not ignored the fact that these Jewish day school students were highly intelligent and motivated, and advise any other ethnic groups considering trilingual education to take that into account.

Hebrew Foundation School principal John Denora, who is also an English teacher, and Solomon Schechter principal Rosa Finestone told The Canadian Jewish News that the McGill study's findings coincide completely with what they have observed among the students.

U.S. officials differentiating

[Cont'd. from page 1]

Weinberger's remarks contrasted sharply that same day — and since — with the more conciliatory approach taken by Secretary of State Alexander Haig. "Israel has been, is today, and will remain a close friend of the United States," he said.

But even Haig, perhaps inadvertently, made a distinction between the government and people of Israel. It was not noticed by many untrained ears, but experienced diplomats here in Washington were stung by it.

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Haig then went on to express hope that "the rhetoric and demeanor of both governments would recognize the overall imperative of our continuing cordiality and inter-relationship."

Thus, there appeared to be a distinction in Haig's remarks between the people and the government of Israel. When I later asked one of Haig's aides whether it was intentional, the aide replied with a firm: "No." The state department, he said, does not make any distinction between the democratically-elected government of Israel and the people of the country.

The matter is especially sensitive because in recent years, the United States has made that specific distinction in its official dealings with Taiwan. There are no official contacts with the government there; there is support only for the people of Taiwan.

Other countries around the world, historically, also have made that diplomatic distinction. But as far as Israel is concerned, that clearly derisive attitude had not been made. That's why Israeli diplomats here are worried. Once it creeps into the official lexicon, there's no telling when it might disappear.

The upshot of this disturbing trend, of course, is that Israel's critics will be able to insist that they support Israel, but not the policies of the government elected in Jerusalem. That way they will have a built-in excuse in denying they are "anti-Israel."

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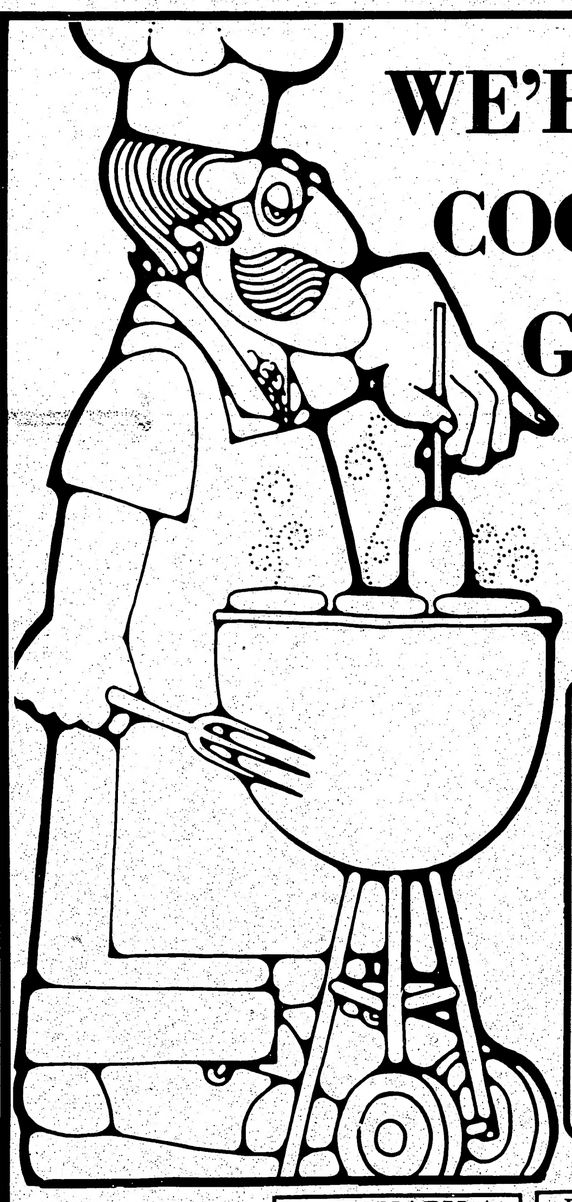
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Classified Ads

The Canadian Jewish news

CLASSIFIED RATES
10 WORDS $6.00
EACH ADDITIONAL WORD 20¢
CALL
481-5620

Deadline: Thursday, 2 p.m.
(WEEK BEFORE ISSUE)

– NOTICE –

All classified ads will be accepted on the basis of no changes *in copy, and* no cancellations *until* after *the first insertion.*

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All classified headings and sub-headings are in alphabetical order.

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The policy of The Canadian Jewish News is to request payment in advance for all private properties for rent or sale and all personal ads.

The Canadian Jewish News cannot be responsible for the cost of more than one incorrect insertion. Any errors in the Classified Ads Section should be called to the attention of the Classified Department on first insertion of that ad.

Call 481-5620 *before* Thursday at 2:00 p.m. for the next insertion.

ACCOMMODATIONS AVAILABLE

King and Bathurst, suit quiet non-smoker. 1 room and share facilities. 366-1378. 21

Bathurst-Lawrence. Room in house for woman or student. 781-5971. 21

ANNOUNCEMENTS

Goldhaber Jewellery would like to announce that we are moving to our new location **633A Bloor St. W., near Bathurst, Telephone** 532-7208. Come and see for yourself Jewellery made by hand by a European Master. Call for appointments please and we will be glad to greet you and be at your service. 21

Tall's Wool Shop, 3523 Bathurst St., south of Wilson Ave. We carry Israeli, religious and European needlepoints. Knitting and tapestry wool. Table cloths, and challah covers for embroidery. Picture framing. For limited time only specials on needlepoints and wool. 782-1251. Open Sundays. 28

We buy your Israel Bonds! Highest prices paid! Woburn Securities, 3181 Bathurst St., Toronto (416) 787-4787. 28

Jewish Party Extraordinaire

Hershey and Les presents a night out at "Beaton's," February 4, 1982, 8.00 p.m., at The Westbury Hotel, 475 Yonge St. (1 block north of College). Live entertainment, Disc Jockey, door prizes. Admission at the door. For information call Hershey 782-4363 or Les 651-8132 between 6-10 p.m. We look forward to seeing you. Please come early to avoid line ups. . .

The Meeting Place

Zionist Center, 788 Marlee Ave. Presents a dance party with D.J., buffet, prizes and lots of good company on Saturday, January 23, 8.30 p.m. for the 20's-30's. Admission $4.00.

On Sunday January 24 at 1.00 p.m., nutritionist Dr. Phil Martin will address the open forum in the Jerusalem Hall on "What's Jewish about Vegetarianism?" Community invited, admission free.

Also free at 3.15 Israeli folk dancing with Sharon Herman. For information phone 781-3571, Toronto Zionist Council. 21

APARTMENTS FOR RENT

Bathurst-Wilson. Bachelor basement. Close to synagogue. Parking. Non-smoker. 781-2554. 21

Bathurst-Steeles area, 3 bedrooms, 2 complete bathrooms, adults only. No pets. Availaable immediately. 485-1193. 21

Bathurst-Wilson, adult 10-plex, modern furnished 1 bdrm. apt. Big balcony. $450 incl. parking, linen, dishes. One avail. now & one for Feb. 1st. 783-6887. 28

ARTICLES FOR SALE

Rug, Indian and Indo-Persian. Hand-made, excellent quality at importer's lowest prices. 227-3844. 28

New blanket with white Merinos wool for sale. 962-0518. 21

Bookcase with 2 doors, Polish language typewriter, RCA stereo with consol, AM/FM radio, woman's new bicycle, Zenith T.V. 20 inch black & white with remote control, adults captain bed with 2 drawers below, electric clock radio AM/FM, 15 piece tableware setting, suitcases assorted sizes (large & medium) clothes closet, desk with world map, 2 new cameras — One Step Poloroid plus Super Shooter, living room coffee table. 781-2839. 21

BUILDING FOR RENT

10 classrooms 4,500 ft., institutional building. Available July 1982. Long lease. Lawrence-Bathurst area. Further info contact days 691-9588, evenings 921-6706. 21

BUSINESS OPPORTUNITY

School vehicle for sale with school run. Be your own boss. $74 a day and up. Call Jack Levy, 363-5151. 4

CONDOMINIUMS FOR SALE

Santee Realty Inc.

SKYMARK
A PRESTIGIOUS COMMUNITY

Skymark is a communtiy of highly desirable condominium residences, in one of Toronto's most desirable locations. Skymark provides unduplicated comfort & privacy, along with fabulous amenities you would not expect in a condominium. Elegant lifestyle, well-planned residences, unparallelled suite layouts, superb recreation facilites. Designed to take full advantage of its presitgious Seneca Hill location. There are three buildings completed. Skymark is in a quiet neighborhood of well-maintained homes, convenient to shopping malls, synagogues, and transportation. Minutes to the Don Valley & 401, 25 minutes to the airport.

I. Santee Leung, personally began selling resale suites in Skymark in the spring of 1978. Santee Realty, Inc. is thoroughly familiaar with all suites and layouts, and we now have several choice resale suites available. 1,250 to 2,200 sq. ft., priced from $127,900 up; some suites have 10¾% four-year existing financing. Santee Realty, Inc., your Skymark specialist, is pledged to give the best service, combined with Skymark expertise. For your personal viewing, call Santee or Margaret, 441-2003 or 496-2053. 21

CondoMart
Real Estate Ltd. (Realtor)

Gorgeous Penthouse
Bathurst-Steeles $117,000
Dramatically upgraded, super for entertaining, corner unit, cozy fireplace, extra parking. Bargain priced at $117,000. 24 hr. security. Call S. Shatz, CondoMart R.E. Ltd. 482-4888. 21

LIL RUSH

Skymark II

From $129,900, luxury 2 bdrm. apts., 2 baths, eat-in kitchens, laundry rms., Florida rms., balcony. Complete rec facilities & security. Excellent financing. Annette Lipton 636-5200.

Courtland

Luxury 2 bdrm, 2 baths, Florida rm., balcony. Rec facilities, security. Good financing. Ida Ackerman 636-5200.

150 Neptune Dr.

$89,900, magnificent 3 bdrm. apts., 2 baths, large ktichens, laundry rms., appls., balconies, central air. Jean Kopman 636-5200. 21

Lil Rush R. E. Ltd., Realtor

Harvey Kalles REALTOR 441-2888

55 SKYMARK DRIVE
"OPEN HOUSE"
SUN 2-4.30 p.m.
"ORION" model Apt. 601. Code 006 3 bedrooms plus Florida Room. Excellent 10¼% mortgage. Ethel Goldman 441-2888.

FABULOUS BAYVIEW-FINCH CONDO
$279,500
3,600 sq. ft. of sensational living. All overlooking Muskoka like ravine. 3 bedrooms, 2½ baths, Tudor rec room plus wonderful 3rd floor retreat. Good financing. Call Hilary Cohen or Ron Baker 441-2888. 21

COTTAGES FOR SALE

Lake Muskoka, 440' sand beach, southern exposure, total 55 acres of privacy, 9 cottages and main dwelling. Year round access. Excellent for group ownership. Call Dorothy Wilson — office 705-687-3496, home — 705-687-6283. N. Merchant Ltd. Realtor, Gravenhurst. 21

FLORIDA CONDOMINIUMS FOR RENT

Pompano. New 2 bedroom, furnished, coloured T.V., from Jan. 881-6965. 28

North Miami Beach, Ocean-front Studio Apt. Fully furnished. Color T.V. Landscaped gardens, pool, shuffle-board, barbecue grills, laundry room. Free lounge chairs. Walk to restaurants, directly on bus line. Reserve now for month or season. Write to: Guidance Realty Inc., 19051 Collins Ave., Miami Beach, Florida, 33160 or (305) 932-1900. 28

Delray Beach/Laver's Resort and Raquet Club, luxury large 2 bedroom, 2 baths, beautifully furnished, near ocean. All facilities. $1,800 U.S. monthly or $600 US weekly. Evenings 222-3972 or anytime 1-609-428-5546. 21

Hemispheres, Ocean, Hallandale. February $1,900 U.S. 2 bedrooms, 2 baths, luxuriously furnished. Adults. 783-0114, 889-7000. 28

Hallandale, Magnificent view of bay. 2 bedrooms, 2 bath, beautifully furnished. Rent March and April $2250. Call days 678-1700. 28

Hallandale, New, Towers Oceanview, facing intercoastal. Tennis. 1 bedroom, 1½ baths, den. Yearly or season. 782-7209. 21

North Miami Beach, Apartment for Rent or Sale. 178th St. 1 bedroom, 1½ baths, newly decorated. Walk to temple and ocean. Southeast exposure terrace with ocean view. Pool, recreation room. Transportation at door. (305) 931-4646. 21

PALM SPRINGS CONDOMINIUM FOR RENT

Palm Springs rental: 3 bd. Pool, jacuzzi, sauna, tennis, clubhouse. Great decor. Near everything. Simone Kleinert Realty, 213-652-7559, 404 N. La Cienega, L.A. Calif., 90048. 21

FLORIDA CONDOMINIUMS FOR SALE

Del Prado On The Bay, North Miami Beach, unfurnished, 2 bedrooms, 2 baths. Well maintained. Contact owner 1-305-931-3373. 4

Condo Specialist Inverrary. Magnificent condo and townhomes for sale or rent. Carole Raft, Realtor 305-748-7600, 4945 N. University Drive, Lauderhill, Fl. 33321.

3 Islands - Hallandale

Deluxe, large, 2 bedrooms plus den on intercoastal. Will sell below builder's price. Please call (305) 457-7119 or (416) 445-5795. 21

Sea Ranch of Boca Raton, luxury 2½ bedrooms, 3 baths, facing ocean and intercoastal waterway, private beach. Call 889-7588. 28

Hallandale Three Islands. For information call 636-6336. 11

Indian Spring Boynton Beach. 2 bedroom convertable. 6 appliances, tiled floor, wrol-ups in screened patio, verticles, newly decorated, attractively furnished. Can be bought furnished or unfurnished. Days 366-7915, evenings 485-3657. 21

Sale or Rent. Park Place Pembrooke Pines. 2 bedrooms, 2 baths, for sale $66,500 or rent $560 per month annually. (305) 432-9026. 21

Brand new, 2 bedroom, 2 bath, 1st floor unit, at $60,000. Owner may consider financing. Location: Broward County. Call (305) 587-1793 or (305) 792-3003. 4

Attractive luxury condo at Indian Springs Country Club in Palm Beach County. Faces golf course, 1,400 Sq. Ft. of spaciousness, 2 bedrooms, 2 baths, all appliances, broadloom. Many extras. Asking $100,000 US. Call (416) 489-7380. 11

Century Village, Deerfield Beach, 2 bedroom, 1½ bath, ground floor, deluxe highrise. Excellent location. Many extras. (305) 426-3294. 28

North Miami, 1 bedroom double plumbing living room-dining room combination Florida room, eat-in kitchen, furnished. Synagogue on premises. $43,000. Write: Kollman, 19051 Northeast Second Ave., Miami, Florida 33179 or call (305) 653-4358. No Shabbos calls. 21

Hallandale, magnificent view of bay, 2 bedrooms, 2 baths, beautifully furnished. Must sell. $85,500. Call days, 678-1700. 28

FLORIDA CONDOMINIUMS FOR SALE

Hollybrook Golf and Tennis club, 2 bedrooms, 2 baths, beautifully furnished, rec lease included, move-in condition best offer 491-9473. 28.

FLORIDA PROPERTY FOR SALE

Miami, $108,000, 12 ste. apt. bldg. Hornov Rltr. 683-5495.

FLORIDA TOWNHOUSES FOR RENT

Sunrise, Fort Lauderdale, luxury 3 bedrooms, 3 baths, tennis, pool, sauna, racquetball, etc. Monthly or seasonal. Synagogues, shopping, all conveniences within walking distance. 224-5240, 429-3800. 21

DOMESTIC HELP AVAILABLE

A better choice of housekeepers, nannies, mother's helpers and companions. Each personally interviewed and references checked. **Home Helpers** 596-0855

Mother's helpers, babysitter, nannies from abroad - live-in. Best personal service with lowest rates. Exchange Program, 491-3717. 28

Domestic Available Now Mothers helpers, nannies, babysitters, housekeepers, couples, companions for elderly who are thoroughly interviewed and recommended by past employers. "Domestically" correct employee for your home from **Dinah Rayner Agency** 922-6283

Personalized Nanny Service. We interview Mother's helpers in London, England and offer you the most responsible qualified girls available. We also have Philippino housekeepers from Hong Kong and Manila. Call Jackie Novak 822-5196 or Jo Perrin, 922-9445. 28

"Vacation with Ease"
For a carefree holiday. Bubie Helen's babysitting service. 630-6185. 21

DOMESTIC HELP WANTED

Live-in homemaker to care for convalescent. References. Call after 5. 493-1268. 21

Babysitting, 1 day a week, morning. For 1 child. Bathurst-Eglinton-Lawrence area. Call 922-0574 evenings. 21

Babysitter for 8 month old, 3 mornings. References please. Avenue Rd.-Eglinton area. 482-1674. 21

Babysitter required, 5 month old baby. Car needed. 3 days a week. 886-3774. 21

Babysitter experienced. 4 part days per week. 635-8066. 21

Experienced babysitter for 2½ month baby. 3 days a week. For March, April. Telephone 489-2862. 21

Live-in female companion. Free room and board for widowed elderly lady. Modest salary. 663-8462. 21

Woman recently widowed requires female live-in companion for week days after 4 p.m. and all days weekends. Drivers licence preferable but not essential. Free room and board. Apply with references. 9-5 p.m.: 488-8010 Miss Hopkins. 28

HELP AVAILABLE

Receptionist/typist with 60 wpm and dictaphone, seeks Shomer Shabbos employment. 291-4231 ext. 302, Ray 9-5. 28

EMPLOYMENT OPPORTUNITY

Akiva Academy
Calgary

Requires Hebrew teachers and part-time administrators for 1982/1983. Experience in pre-school and/or primary grades and commitment to traditional Jewish values desireable. Good salaries. Send resume to: Eleanor Doctor, 58 Willow Park Green S.E., Calgary, Alta., T2J 3L1, (403) 271-4246 or call Rabbi Peter Hayman (403) 238-3342. 21

HOUSES FOR RENT

Burton Road: Tudor - ravine like lot - 4,000 sq. ft. 4 bedrooms, 2 sitting rooms, family room, 2 fireplaces, 5 bathrooms, centre hall, central air. ADT, $2,200 per month plus expenses. 6-9 month lease. Immediate possession. Call 624-2558 after 6, 482-0692. 21

Bathurst-Steeles
Large 3 bedroom, 3 bathroom, 5 appliances, central air conditioned townhouse. Close to shopping, schools, synagogues. 787-6086. No Shabbos calls. 638-7605. 21

Sheppard-Bayview for rent or sale. Brand new townhouse, 3 bedrooms, 2½ bathrooms, air, fully carpeted, walk-out family room, garage. Rent $1,050. 961-1051, evenings 445-7327. 4

HOUSE FOR SALE

Forest Hill
Private Sale. This beautiful home is close to synagogues and shopping. It has 4 oversized bedrooms, 4 bathrooms, a fabulous Florida room, 2 car garage, central air, a custom built kitchen with separate breakfast room and much more plus VTB. 225-8464. 21

Buying a Home? For peace of mind have it inspected first. 16 years experience, reasonable rates, same day reports. **George Hen Limited - House Inspections.** 782-3172. 28

Forest Hill Annex
Build your dream home at 116 Hillmount Ave. Lot size 50 by 136 ft. $99,000 plus a mortgage of $46,700 at 11% and a mortgage of $54,000 at zero % but $900 per month. G. Pukalo. 783-1931. 28

New home, Landmore Construction. 2 storey, 4 bedrooms, 3,000 sq. ft. Close to transportation, synagogues and schools. Bathurst-Finch area. $250,000. 226-9148. 11

Bayview north of Steeles, 4 bedrooms, fireplace, central air, 10¼% mortgage. 889-5320. 21

Bathurst-Village
Immaculate sidesplit on quiet street. 3+ bedrooms. Finished basement. 5 appliances and many more extras. Short walk to schools, shopping, TTC, synagogues. Must be seen. Open house Sun. Jan. 24, 1-4, 55 Stonedene Blvd. or by appointment 663-9124. 21

Private Sale. 11 room Edwardian house. Excellent and original condition. 2 fireplaces, stained glass windows. On TTC, 10 minutes downtown Toronto. $189,900. Phone 534-1431 or 531-6124. 28

Bathurst Manor. Ideal home for growing family, 4 + bedrooms. Deluxe kitchen. Private. 630-5319. 21

Sadie Moranis Limited • Realtor **449-2020**

PERSONALIZED SERVICE QUALITY HOMES

SUPERB YORK MILLS LOCATION
$269,000. Are you looking for a home in quiet setting with mature trees, spacious garden yet 5 mins. to subway? 3 bdrms., 3 baths; family room. More details? Joan Avery 449-2020.

• • •

REDUCED "DUNEDIN ON BAYVIEW" $226,900
Architectural flair throughout freehold townhouse. 3 bdrm. + 2nd floor laundry, main fl. fam. rm., 2 fireplaces, premium lot, $84,000 at 10¾% till '85. Bayview-Finch. Sandi Kert 449-2020.

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YORK MILLS BUNGALOW — MUST BE SOLD!!!
$189,900. Fabulous 75' x 150' lot. Newly decorated! Eat-in kitchen, master ensuite. Finished rec. room. Central air. Double garage. Make an offer! Terry Moranis 449-2020.

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GEORGE HENRY FARM — SUPER VALUE!!
$179,500. Super 4 bedroom home in high demand area! Eat-in kitchen, walk-in pantry, main floor powder room. Finished rec. room, fireplace. Central air. Terry Moranis.

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YORK MILLS BUNGALOW 100' TREED LOT
$274,500. Old Colony Rd. area. Sparkling bungalow, large living room. Mirrored dining rm. Modern kitchen, sliding doors to garden. 2 full baths. 15% financing. Don LePage 449-2020, 889-1221.

A.E. LePAGE

BATHURST-LAWRENCE EXTRAORDINARY HOME!
Magnificent custom built 2 storey. 1 year old. 2 storey entrance hall, circular oak staircase, from lower level to second. Finest quality throughout. Solid oak cupboards and trim. Hardwood and ceramic floors, many Kohler fixtures. Every amenity. Central air and vacuum. Intercom, automatic garage door. Asking $359,000. Carol Esbin 487-7101.

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BATHURST-GLENCAIRN CUSTOM
Have this executive home finished to taste. 5 bdrms, 7 baths (jacuzzi and 5 piece en suite in master), whirlpool and sauna. Central vacuum, skylights, fireplaces, games rooms, electric air cleaner and garage door, security system. Large principal rooms. Approx. 4,000 sq. ft. of ultra living. $549,000. Walk to synagogue. Erika Bloch 487-7101.

M.R. ALLISON REAL ESTATE LTD REALTOR

LESLIE & STEELES
Thornhill, best price in area. $189,900, lovely sidesplit, has lots to offer: Main-floor fam. rm., gourmet kit., separate master level with ensuite & walk-in closet. Come see & compare — you won't be disappointed. Sylvia Cohen, 881-5940, res. 889-8150.

HOUSES FOR SALE

Royal Trust

LAWRENCE PLAZA
$139,500. Det. 3 bdrm. 2 storey with attached garage, lot 46'x120', finished bsmt. apt., with separate entrance, excellent family home, close to Bathurst-Lawrence area. P. Lynas 635-1170.

• • •

STEELES-DUFFERIN A-1 BUY
$94,900, $56,000 10-7/8% MTGE DUE 1985
2 storey detached, 3 bdrm., 2 baths, good size living-dining, large kitchen, walk-out, garage, fast possession, near T.T.C., shopping, A. Seidman 635-1170.

• • •

FAYWOOD-WILSON SUBWAY
Solid brick detached 6 room ranch bungalow, 3 large bdrms., 2 baths, 2 up-to-date kitchens, built-in appliances, L-shaped living-dining, completely finished bsmt., garage, near everything. D. Seidman 635-1170.

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BATHURST-STEELES $129,900
EXIST. MTGE. $80,000 12%, DON'T MISS
Solid brick semi back split, 4 bdrms., 3 baths, separate living-dining, den, all good size rooms, finished bsmt., garage, near everything. A. Seidman 635-1170.

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BLUE FOREST-OVERBROOK
VENDOR TAKE BACK LOW INT. MTGE.
Custom built ranch bungalow, 3 large bdrms., bath ensuite, huge living-dining, large kitchen, den, family room, maids quarters & more, 2 car garage, near schools, synagogues, shopping, T.T. C. Don't miss. D. Seidman 635-1170.

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EAST OF BATHURST N. STEELES
QUALITY!! BRAND NEW 2 STOREY
3 bdrms., beautifully designed with walk-out bsmt., family room on main floor, dble. garage, 15½% mtge.! Don't delay! Evelyn Kendall 635-1170.

• • •

YONGE ST. — COMMERCIAL EXCELLENT POTENTIAL
Busy, high traffic area, North of Eglinton, great as Art Gallery, restaurant, Cafe or any retail. 2nd floor apartment or offices. $279,000. S. Knaul 635-1170.

• • •

BATHURST-LAWRENCE $134,900
Spacious and well kept. 3 bdrm. bungalow in demand area, finished bsmt. with panelled family room and self contained apt., minutes walk to Lawrence subway! B. Frances 635-1170.

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BATHURST S. OF STEELES
34 CRISPIN CRESC. Sun. 2-4:30
$117,900. Beautifully maintained 4 bdrm. home plus den and rec. room, excellent 10¼% mtge. Direct transportation to subway. E. Eidlitz 635-1170.

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CLANTON PARK AREA. CONTEMPORARY BEAUTY
$485,000. Superbly built home, 5,000 Sq. Ft. of luxurious living space, 11 rooms plus finished lower level, finest finish and quality thru-out. For the most discriminating buyer. A. Eidlitz 635-1170.

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WYNFORD HEIGHTS CRESC.
RENTAL NEAR INN ON THE PARK
$795.00 a month. 2 bdrm. luxury condo. 2 baths, super recreation centre, 8th floor, magnificent view, 2 minutes to Don Valley expressway. Mrs. Kerbel 635-1170.

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EAST OF BATHURST. SOUTH OF LAWRENCE
Beautiful Frontenac Ave. $174,500. Fantastic 6 room bungalow, completely updated, shows to perfection, large living room, separate dining room, new eat-in kitchen, 3 bdrms. & sun room, beautiful rec room, O.F.P. with separate entrance, financing. Mrs. Kerbel 635-1170.

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SHEPPARD-YONGE IN A COUNTRY SETTING. OPPOSITE RAVINE
$199,900. Rustic 2 storey, 5 bdrm. house, country kitchen, fabulous family room, O.F.P., 2 picture windows overlooking garden, mature landscaping, inviting living room & dining room, large W/S & play room, financing. Mrs. Kerbel 635-1170.

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BATHURST-PRINCE CHARLES
NEW LISTING $158,500
Magnificent 6 room house, sitting on 50'x120' lot, beautifully treed & flowered, meticulous. All rooms show to perfection, enclosed patio, rec room, kitchen & bathroom in bsmt. Hurry. Mrs. Kerbel 635-1170.

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GERRARD ST. E. JONES AVE.
"FOR THE IN TOWN PEOPLE"
$59,900. 5 room T.H., exceptional buy, living-dining room, new "CANAC" kitchen, 2 bdrms., parking at rear of house, suit bachelor or young couple, make an offer. Mrs. Kerbel 635-1170.

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BATHURST-SHEPPARD $117,900
Lovely detached brick bungalow, 3 bdrms., dble. detached garage, kitchen with W/O to huge deck, self contained apt. in bsmt., separate entrance, W/O to back yard. Michael Rozen 635-1170.

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BAYVIEW NEAR BETH TIKVAH
$204,900. Beautiful bungalow, 3 bdrm., master ensuite, large living-dining rooms, walk-out from kitchen to lovely lot, dble. garage. Anne Eidlitz 635-1170.

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BATHURST MANOR SUPER VALUE
$149,900. Large top condition ranch bungalow, 3 bdrm. plus den on main floor, finished basement, has apt. with separate entrance, plus rec room. Vendor will hold large mtge. at 15% up to 5 years, open. Anne Eidlitz 635-1170.

Together, we can help you better.
ROYAL TRUST CORPORATION OF CANADA/LA FIDUCIE DU CANADA

the Permanent

BATHURST-STEELES
$129,990! Excellent mtge.! Elegant, spacious & luxurious. Huge master with retreat & wet bar!! Immediate possession. Michael Konsker, 881-9131 or 967-5242; pager #2741.

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BATHURST-WILSON-YORK DOWNS "DYNAMITE"!
$159,900 to $129,900, grossly reduced, gorgeous, 2-storey brick home, updated throughout to suit all tastes. Move-in condition, completely renovated kitchen, good-sized living rm. & dining rm., renovated bsmt., in-law suite, sep. side entrance, 3 bdrms., firepl., new roof & windows. Vendor to take back 1st mtge. to sell, 15%. Steps to Bathurst St., synagogues, plazas. Call Howard Skopitz, 223-2110 or 226-2025.

Natco
Natco Realty Corp.
Realtor
(Successor to National Trust Realtor)

THORNHILL
Costain best! Great financing! Gracious formal dining room, main floor family room with open fireplace. Laundry room and private en suite. Extra large lot. Judy Gotlieb 444-8481.

• • •

BATHURST-FINCH
$82,900. With 11½% 1st mortgage. Exceptional 3 bedroom townhouse. 2 baths. Finished rec room, broadloom, dishwasher, walkout. 5 minutes to shops, schools and TTC. Immaculate. B. Green 444-8481.

HOUSES FOR SALE

Paul Slavens Real Estate Ltd. Realtor

HERE IS YOUR NEXT HOME

NEWLY LISTED — OLD FOREST HILL RD.
$365,000. Classic Tudor home with superb wood panelling & magnificent mouldings. 4 bedrooms & 3 baths on 2nd. Charming living room + fireplace. Gary Mitchell, 483-4337.

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LOWER VILLAGE — NEW LISTING
Beautifully updated 3 storey 5-bedrooms, master ensuite, den on main, private drive, excellent vendor financing. Eleanor Stanton, 483-4337.

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LOWER VILLAGE — $240,000
Just reduced $40,000. Handsome 3 bedroom Tudor, master ensuite, deep 219' lot, 2 fireplaces. Vendor financing. Call Arnold Bobkin, 483-4337.

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THE CHOICE IS YOURS
I have 2 good homes for sale, both well located, with 4 bedrooms, 3 baths & priced in the low 200's. Great terms. Please call Allan Spivak, 483-4337.

• • •

UPPER VILLAGE — $194,500
Special 2 storey young 'moderns' home. New kitchen & bath, fireplace in living room, lower level family room, gorgeous garden. Vendor's mtge. Don Wagman, 483-4337.

• • •

BATHURST MANOR — $205,000
Gorgeous 4 bedroom home, master ensuite, den with walk-out, new gourmet kitchen, lower level family room + open fireplace + 2 more bedrooms, central air, double garage. Eleanor Stanton, 483-4337.

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BAYVIEW & YORK MILLS — BEST VALUE
$345,000. Custom 2 storey, 4 large bedrooms (master ensuite), main floor family, powder & laundry rooms, 4 baths, jacuzzi, sauna, pool, cabana + much more. Sharon Bobkin, 483-4337.

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CLOSE TO SHOPPING & T.T.C.
Most charming 4 bedroom with main floor den & powder room. Open fireplace to warm you, private drive + more. Elizabeth Spivak, 483-4337.

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BAYVIEW — THE ULTIMATE
Reduced $94,000. Now asking $275,000. Attractive 2 storey with family room, powder & laundry room on main 4 bedrooms. Super lower level + many extras. Make an offer. Eleanor Stanton, 483-4337.

• • •

GLENCAIRN — GLEN RUSH
Wonderful location, excellent financing for this 2 storey 4-bedroom home. Central air, powder room + finished rec room. See it — buy it! Jack Solomon, 483-4337.

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BLUE FOREST DRIVE
Immaculate 4 bedroom split-level on beautiful ravine lot. Spacious family room, 3 baths, finished lower level & many extras. Priced to sell. Barry Fogle, 483-4337.

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1ST HOME — CLOSE TO SUBWAY
Charming stone-front bungalow, attractive decor, cozy fireplace, spacious living & dining rooms. Finished lower level + 11½% financing. Gloria Cole, 483-4337.

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3 bedroom townhouse at Village Gate. End unit. 5 appliances, central air + finished lower level. Financing at below market. Curious?? Sharon Bobkin, 483-4337.

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PRICED TO SELL!
Bathurst-Lawrence Solid brick detached 6 rooms Eat-in modern kitchen, 2-4 piece baths. Pool sized lot. Central air and more. Walk to synagogues, all conveniences. Tremendous value!! Mrs. Rybak 789-7111.

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Most delightful well cared for bungalow. Modern kitchen. Finished basement. Steps to synagogues & all amenities. Mrs. Mosten 789-7111 or 782-0942.

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BATHURST-SHEPPARD
Unique custom built backsplit. 3,000 sq. ft. 4 bedrooms on one level. 5th bedroom or den, main floor laundry, panelled family room, Florida Room, rec room has stone fireplace. 3 baths, 2 car garage. Mrs. Stoll 789-7111 or 636-2550.

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BATHURST-PATRICIA
$195,000 Beautiful 9 room backsplit + lovely self-contained bsmt. apt. Very spacious home on pool sized lot. Hollywood kitchen and family room have sliding door walkouts, 4 baths, attached dble. garage + central air and more. Walk to synagogues, bus & shops. Mrs. Solnik 789-7111 or 783-8640.

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BATHURST-LAWRENCE-WILSON REDUCED!
Lovely 2 bedroom bungalow. New large kitchen, 2 new bathrooms. Lily Stoll 789-7111 or 636-2550.

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$695,000. Nestled in the trees overlooking the city and lake. A rare find in this location with tennis court and skating pond. Elegant living room and separate dining room leading to Florida room. Main floor library, fireplace. 5-6 bedrooms, 3 baths. Worthy of your inspection! Mrs. Moranis 449-2020.

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$659,000. Custom built, one owner home on a magnificent treed lot. Inviting large entry hall, centre hall, living room and dining room. Main floor library with fireplace, 27 ft. family room, both have beamed ceiling. 5 bedrooms, 3 baths on upper level. Well finished rec. room. Many interesting features and extras. A must to see! Mrs. Moranis 449-2020.

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$540,000. Private master, den & balcony ens. 25' l.r., 16' d.r., rosewood built-ins, covered patio, gracious entry, cloak rm., perfect for entertaining. M. Suzi Banks 449-2020.

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$419,000. Old World charm incorporated in every nook & cranny. Picture book kitchen & family rm. Master — new ensuite. 4 bdrms., gorgeous living & dining rms. plus den. Central air. Jill Mason.

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$319,000. A very special bungalow in a very special location, steps to subway. 3 bedrooms, 3 baths, delightful, secluded garden with pool. A gem! Joan Avery 449-2020.

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$349,500. Great financing available! Pretty living rm., French doors to lovely brick terrace; sep. dining; cosy den! Good deep lot, perfect to expand or for small family! D. Allen.

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YORK MILLS COLLEGIATE/ETIENNE BRULE
$324,500. Vendor will assist financing! Lovely 4/5 bdrm. "Tudor", large main floor family rm., sep. living/dining, king master + ens. Finished lower level. Excellent value! D. Allen.

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$315,000. Unique 4-bdrm. custom built nestled on gorgeous lot! Sunken living rm., fireplace, cathedral ceiling! Sep. dining, architect design kitchen, den + family rm. D. Allen.

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$279,500. 4 bedroom home on finest crescent in Bayview Glen. Main floor den with bookcases. Lower level family room. 3 baths, 2 fireplaces. 2 blocks to bus. Don LePage 449-2020, 889-1221.

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$269,000. Excellent 2-storey family home. 4-5 bdrms., main fl., family room & laundry. Fully finished lower level. 180' property — ideal for pool! Joan Lundstrom 449-2020.

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FT., 3 BATHS, MAIN FLOOR
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All bedrooms on one level. 4 washrooms, main floor family room. Central air, finished basement. Double garage. J. Potok.

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Only $139,900 NEW! 7 room 2 storey. Family room. Finished basement with walkout. Pearl Grossman.

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$219,900 Unsurpassed value in this stunning professionally decorated 4 bedroom, 2 storey home. Main library, powder room, completely finished lower level, huge rooms, perfect condition. Elaine Chelin 441-2888.

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This bright 3 bdrm. bungalow features oversized principal rms. Fully finished bsmt. with extra kitchen, lge. private yard. Walking distance to school, shopping & synagogues. To view call
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New home built by Philmore Sumethill II, 5 bdrms., 3 baths & walkout basement. Purchaser still able to chose interior finishes. For more information call
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OBITUARIES

Eisler, Max, on Jan. 12/82, late of 36 Brookview Dr.
Mishko, Walter, on Jan. 7/82, late of 421 Markham Rd. #503.
Nobleman, Morris, on Jan. 9/82, late of Baycrest Home For The Aged.
Rebboh, Raphael, on Jan. 10/82, late of 4455 Bathurst St. #201.
Shankman, Solomon, on Jan. 12/82, late of 1 Relmar Gardens.
Smith, Estelle, on Jan. 9/82, late of 714 The Westmall #708.

This obituary listing provided courtesy of
Steeles-College Memorial Association

OBITUARIES

Bishop, Leonard, on January 3, 1982, late of 294 Spadina Rd., Toronto, Ontario.
Bornstein, Freda, on January 1, 1982, late of 266 Brighton Ave., Downsview, Ontario.
Elkind, Pauline, on January 2, 1982, late of 4350 Bathurst St., #305, Downsview, Ontario.
Enchin, Tillie,

JCC staffer Paula Vine leads seniors in a fitness class. [Ben Lechtman photo]

"Seniors can do any exercise that younger people can do"

sports scene

By MURRAY MALKIN

During the last few months, a heated discussion has been unfolding in the fitness centres of Toronto. Phys ed instructors have been discussing the best way to conduct fitness classes for seniors.

One school of thought says that seniors should take it easy and do most of their exercises while seated in a chair. The other school of thought, which seems to be winning, is the one which is put forward by Paula Vine, of the Jewish Community Centre's northern branch.

Vine has been conducting phys ed classes for seniors for the last 8½ years and she feels "seniors can do any exercise that a group of younger people can do.

"They may do it a little slower," Vine continued, "and they may need a few extra seconds to change routines, but they can do a full class that will invlove a full body workout."

Vine told The Canadian Jewish News that the classes run for 45 minutes a session and they're offered four times a week, with many of the seniors showing up for all four classes.

She said she's seen the program come a long way since she first joined the JCC staff. When she began offering exercises for seniors, usually four to six people showed up for 20 minutes of exercise. "And they only spent 10 minutes of that time working out. I realized it was a farce because they had no difficulty in doing it. I built it up to 30 minutes and offered the class twice a week."

Vine said she quickly noticed that the seniors who were coming to the new format were getting a great deal more out of the class and they started telling their spouses, friends and neighbors.

She said a few months later there were 35 to 40 people coming out to the classes on a regular basis. "We continued to increase the difficulty of the class because most of the seniors could handle it.

"A yoga program was added. We started that with a volunteer instructor and within three weeks she said they needed a qualified instructor, a professional yogi. Now there are yoga classes twice a week for one hour per session."

The JCC phys ed instructor said yoga helps to increase felxibility, which is very important for seniors because they tend to lose a good deal of flexibility and muscle tone as they get on in years. "Yoga and calisthenics," Vine said, "help to postpone these effects."

She recommends that people taking her classes come out three times a week or else they really won't be doing themselves much good. She noted that a good number of the seniors also take the general fitness classes offered to the entire membership and many of them run or walk on the track, play badminton and use the pool on a regular basis.

Vine said there are close to 300 seniors who are now working out on a regualr schedule and taking fitness classes. She said on an average, close to 100 of them turn out for each class.

"It's a good place for seniors to meet each other," Vine said. "It's an important social outlet for them. Many have just retired or lost a spouse and they begin to wonder if life is worth living. They often see that if they can do something physical there is a whole new life out there."

The senior membership for the JCC is $145 a year and for that members can use the facilities six days a week.

* * *

When the National Hockey League Oldtimers take on the B'nai B'rith All Stars on Tuesday, Jan. 26 at 7.30 p.m. at the North York Centennial Arena, they'll be sporting quite a dynamic squad.

The NHLers on the team are: Andy Bathgate, Jim Harrison, Keith McCreary, Harry Howell, Ron Ellis, Bob Wall, Pete Conacher, Ivan Irwin, Sid Smith, Ike Hildebrand and Harry Pidhurny.

Tickets for the game are $5 with the proceeds going to the BB's League for Human Rights.

* * *

The latest suggestion for golf courses for Richmond Hills members looking for a place to play this coming season is the Spring Lakes Golf Club in Stouffville.

Spring Lakes has two 18-hole courses, both playing to par 72.

There are a number of different options open to the golfers. One is where you pay a $100 annual fee plus $8 per day on weekdays and $12 per day on weekends and holidays. A second option is the weekday membership, which runs at $275 for golfing Monday to Friday. This group also pays $12 on weekends and holidays.

The third option is $550 for unlimited golf for the entire season.

For more information you can contact Mac Frost, c/o Spring Lakes Golf Club, RR #4, Stouffville, Ont., L0H 1L0; phone 640-2266.

* * *

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Barnard, of course, is best known for performing heart transplants. But after finishing this book, he may also become well known as an editor of books. The Body Machine if filled with marvelous diagrams and photographs that make the human body come to life.

Annual event in Australia

Maccabi Carnival for sports and fun

CJN reporter TAMMY KAROL has just returned from a visit to Australia and reports here on the Maccabi Carnival, one of Australian Jewry's annual major events.

* * *

BRISBANE, Australia — Australia's inter-state Jewish sporting movement, the Maccabi Carnival, wound up its 49th annual 10-day sports marathon here on Jan. 8. Teams of men and women from New South Wales, Victoria, Queensland, South Australia and West Australia competed for gold, silver and bronze medals, encouraged by a crowd of over 1,000 enthusiastic spectators.

Victoria's team took most of the medals, as it has since 1960.

The swim program was held at the 5,000-seat stadium of the Queen Elizabeth II sports centre. Lawn bowling was played on the 4-green complex of the Mooroka Bowls Club which has also been selected for use during the 1982 Commonwealth Games.

A team of 163 competitors and managers made up the New South Wales group, alone, in men's events: athletics, basketball, golf, hockey, cricket, lawn bowling, squash, soccer, tennis, volleyball, table tennis, swimming, diving, 10-pin bowling, and debating. Women's events were: athletics, basketball, physical culture, lawn bowling, netball, tennis, volleyball, swimming and diving.

Winners of the Carnival qualify to represent Australia in the Maccabiah Games in Israel, and often go on to participate in the Commonwealth Games, and the Olympics.

Former Carnival star Jimmy Wolfensohn, son of well known Sydney communal leader Bill Wolfensohn, and a top executive of Salomon Bros., one of the biggest private investment banks in the U.S., represented Australia in the 1956 Olympics in Melbourne.

But the Carnival, traditionally held over Christmas/New Year, is as much a social event as a sports marathon. Because of it, a large number of Jewish people nationwide are brought together, in involvement or attendance at the competitions, and it has been a major factor of unity in this large, fragmented country.

Every sporting day at the recent Carnival was followed by a banquet ball, a party or a disco for participants and spectators, with admission ranging from $10 to $25 per person for each event. Money goes toward partial payment of rented athletic halls and participants' residential quarters. (Competitors stayed at the New College of Advanced Education Centre, close to the Brisbane Jewish Community Centre.)

The Australian Maccabi Federation (AMF) — the roof body of Australian Jewish sport — provides funding for the Carnival through its affiliated state bodies and clubs.

Besides allocating funds to finance the Carnival, the AMF distributes profits from the annual sports event, and honors Israel prior to the first day of the marathon. At the 41st Carnival, it donated $2,000 from its $4,000 surplus to the Israel Emergency Fund and the president of the AMF dedicated, in Canberra, a memorial to the 11 Israeli athletes massacred in the 1972 Olympics at Munich.

Pioneers of the first Carnival, begun as a match between a Sydney cricket team and cricket representatives of Melbourne Jewry, turned this occasion into the annual "Jewish sporting event." The Carnival grew from its inception as a gathering of 24 competitors participating in one sport in 1924, to 19 sports, and the number of competitors increased to nearly 500 annually, says Brian Kino in The Carnivals: A history of Jewish Amateur Sporting Contests in Australia/1924-1974. Kino is an administrator for Jewish sport in Victoria's athletics and is vice-president of the AMF.

Jewish amateur sport, according to Kino, was conducted on an organized level in New South Wales, Victoria, and West Australia from 1880, but not until the early 1920s, with the formation of Jewish sports clubs, did it flourish. In November of 1923, Sir John Monash (the famed Jewish general of the Australian armed forces in World War I) opened the Maccabean Hall of the NSW Jewish War Memorial, headquarters for Jewish sports activities in Sydney. The thrust of 1920s sports activities prompted negotiations for an inter-state Carnival between the Maccabean Hall Institute and the Associated Judaean Athletic Club in Melbourne.

The first Carnival took place in Sydney, and a year later a total of 46 inter-state sportsmen from New South Wales, Victoria and West Australia competed in cricket, athletics, swimming and tennis. By 1928-1929, Jewish inter-state women's teams from these three states participated in swimming and tennis, in addition to the men's events.

Throughout World War II, organized Jewish sport came to a standstill until 1946 when Queensland was included in the Carnival along with South Australia in 1958, and New Zealand in 1980.

The next Carnival, the 50th, is scheduled to take place in Sydney next December, and the Jewish community is looking forward to it with great anticipation.

He set up CPR course

By JOAN ALEXANDER

Andrew Zarnett

TORONTO — Andrew Zarnett, 19, has recently been nominated for the Ontario Junior Citizen of the Year Award given by the Ontario Weekly Newspapers Association.

Zarnett, now a York University student, won the nomination for his determined organization of the lifesaving program of CPR (cardio-pulmonary resuscitation) at Toronto's Forest Hill Collegiate Institute, last year.

CPR, Zarnett explains, is a means of restoring breathing and circulation to choking and heart attack vicitms. Zarnett first learned CPR in swimming and lifesaving courses which he has been taking since he was 12 years old.

Moved by statistics which revealed large numbers of unnecessary deaths due to ignonorance of CPR, Zarnett became a CPR instructor. In December 1980, he approached his principal, Lorne Clayton, and asked if he could teach a course in CPR to any of the staff who might be interested.

By the end of the school year last June, 38 out of 50 teachers had taken the course and a majority of Grade 12 students. The response was so overwhelming that it was decided to make CPR a mandatory subject this year.

But it wasn't easy. CPR is taught with lifesize mannequins which cost from $800-$1,500. To cover the cost, Zarnett launched a campaign appealing for funds from major businesses, a government department, voluntary organizations and parents.

Eventually his persistence prevailed. The Forest Hills Lions Club donated a mannequin and a second was donated by the school board. Last month, 65 Grade 12 students took their first CPR course.

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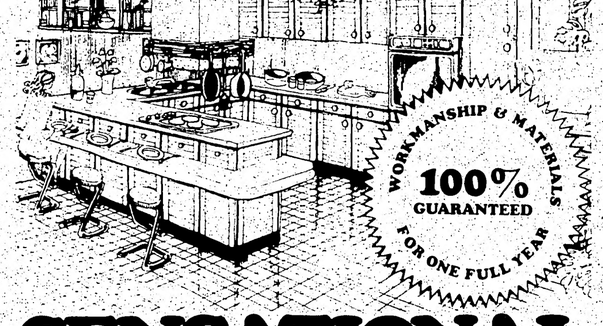

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Toronto Mayor Art Eggleton was am... leaders celebrating Anatoly Scharan... prison on the Volga River.

Scharans... marked b...

TORONTO —

Long-time Refusenik Anatoly Scharansky turned 34 in Chistopol Prison on Jan. 20, and in the mayor's office in Toronto, members of Scharansky's family, politicians, religious and community leaders lit candles on a huge birthday cake and said a prayer for his release.

The moving ceremony was co-hosted by the office of Toronto mayor, Art Eggleton, and the Canadian Committee for Soviet Jewry. Over 60 people attended the event which officially launched a nationwide campaign to obtain the release of Scharansky. The campaign is led by CCSJ and Debbie and Stan Solomon, who are Scharansky's cousins in Toronto.

Mayor Eggleton told The CJN that a proper function of the mayor's office is the advocacy of human rights. His office has already intervened on behalf of jailed Refusenik, Victor Brailovsky, as well as Ukrainian dissident, Yuri Shukhevych.

"Silence and indifference are the biggest enemies of those suffering human rights violations," Eggleton said. Imants Purvs, special assistant to the mayor, added that official protest and constant monitoring make it difficult for Soviet officials to act arbitrarily and often create better conditions for Prisoners of Conscience such as Scharansky.

Arabs get life

VIENNA —

Palestinians Marwan Hasan, aged 25, and Hesham Mohammed Rajih, aged 21, were sentenced to life imprisonment here after being convicted of murdering two people in a machine-gun and grenade attack last August on a Vienna synagogue. Seventeen others were wounded in the attack.

Rajih admitted taking part, but Hasan pleaded not guilty. Rajih denied another charge, that of the May 1 killing of municipal councillor Heinz Nittel, head of the Austro-Israeli Friendship Association.

The court's verdict was that he was only partly implicated in the Nittel slaying.